MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

AS-001621

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PERSIAN INFLUENCE ON HINDI

BY

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No..............
Date..............
MINISTRY OF ED...

PUBLISHED BY THE
UNIVERSITY OF CALCUTTA
1935

MUNSHI RAM MANOHAR LAL
SANSKRIT & HINDI BOOK-SELLERS
NAI SARAK, DELHI-6.

491.4309
V 215 P

E-25744

PRINTED BY BHUPENDRALAL BANERJEE
AT THE CALCUTTA UNIVERSITY PRESS, SENATE HOUSE, CALCUTTA.

Reg. No. 726B.—Februuary, 1935—E.

491.4309
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8 NOV 1962

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To

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PREFACE

A work on the Persian influence on Hindi was long overdue. But no other scholar coming forward, it was suggested by my friend Pandit Sakalnarayan Sarma, Lecturer in Sanskrit and Hindi, Calcutta University, that I should undertake the work. This is the only excuse for my entering this field.

The original manuscript was in Hindi, but it was rendered into English on the advice of my esteemed friend, Dr. Ganesh Prasad, M.A., D.Sc., Hardinge Professor of Higher Mathematics, Calcutta University.

In preparing this book I have made use of several works; but the most useful among them were, *The Abe Hayāt* (Urdu) and *The Sakhundāne Fāras* (Urdu) by the late Shams-ul-Ulema Maulana Muhammad Hussain "Azād."

I cannot finish these lines without tendering my grateful thanks to Maulana A. F. M. Abdul Qadir Sahib, M.A., of the local Islamia College for his valuable suggestions and helpful advice, but for which the work could not be what it is. I also thank my friends Pandit Ayodhya Prasad, B.A., and Babu Manmohan Ghosh, M.A., who

CSL

took keen interest in this work. Of these two, Pandit Ayodhya Prasad helped me with his knowledge of Persian and Arabic and Mr. Ghosh has once gone through the proof-sheets.

AMBIKAPRASAD VAJPEYI.

PERSIAN INFLUENCE ON HINDI

INTRODUCTORY

In ancient times, there was a regular exchange of knowledge between India and Persia. Arabia had also relations with India. The Arabs used to come to India for purposes of trade and to carry Indian goods to Europe and Africa. They learnt the sciences of Astronomy, Medicine and Numbers from the Indians and therefore the Muhammadan word for numbers is *Hindsa* even to-day. Hindu pandits used to visit Arabia and Mesopotamia during the reign of Caliph Harun-al-Rashid and in the Hamidia library of Jerusalem has been found a copper inscription with the seal of Fazl-bin-Yehia, the prime minister of Harun-al-Rashid containing 128 verses in which India, the Vedas and Aryan knowledge and sciences are very highly spoken of. Harun-al-Rashid had established a translation department, named "Bait-ul-Kitab" (house of learning) and got philosophical works translated into Arabic by

Parsi, Christian, Jew and Hindu translators. His successor, Mumun-al-Rashid, gave a great impetus to this department. Five hundred years before the Prophet Muhammad, we find a poet, Jarham-bin-Tai by name, dealing with the incarnation of Srikrishna and eulogizing him. In this the god Mahadeva is said to be the bestower of all desired objects.

Arab traders used to come to the kingdoms of the Zamorin of Calicut and the king of Travancore on the Madras coast and carried on their business safely without any interruption. Hindu kings treated them very courteously. But after the rise of Islam, Arabs became full of bellicose spirit. They wanted to invade India, but could find no pretext whatever. Pretexts for a war are, however, easily found and at last the Arabs did find one. Some Arab women, who were going to Arabia by sea from India, were carried off by pirates near Sind. The Caliph of Damascus held Dahir, the king of Sind, responsible for the crime and ordered his Sirdar Muhammad-bin-Qusim to invade Sind. He attacked the port of Dewal in 712 and pillaged and massacred the people. King Dahir was slain in the battle. His son fled from the battle-field, but his queen fought bravely and died fighting. Sind passed into the hands of the Arabs, but their influence on Sind consists of only in the large

Muhammadan population and the change of the Sindhi script from Aryan to Arabic.

Aryan teachers used to go to Persia also. During the reign of Shah Gustasp, Vyasji visited Persia and the Shah invited the philosopher Zoroaster to meet him. Many hundred years after, a Hindu—Rabindranath Tagore—was invited to Persia and was feted and honoured both by the government and the people of the country. Before that the Persians did not find anything worth admiring in India in bondage, and the very name Hindu was a synonym for a slave. Though India was not ruled by the Persians, the Persian culture and language ruled her for some hundred years and are ruling her in some respects even to-day. India was twice invaded by Persians during the last days of the Mughal rule. Nadirshah's invasion is notorious for his cruelty and inhumanity and Ahmad Shah Durrani, though he defeated the Marhattas in the battle of Panipat, could not consolidate his victory. This was the last invasion of India from her north-western frontier.

The Muhammadans, who conquered India and ruled her for hundreds of years, were neither Arabs nor Persians but Turks, Pathans, Mughals, etc. The Turks, who invaded India through Afghanistan, left no impression on our language. No doubt, some Turkish words found their way into Hindi and probably for this reason the word Turk or Turuk came to be used for a Muhammadan in the Hindi language.*

In 977 A.D. Subuktagin, the slave of the Turk Alaptgin became master of Ghazni and proclaimed himself Amir. He was very ambitious and invaded the Punjab in 986. After him, his son and successor Mahmud invaded India seventeen times and having plundered the country, behaved very cruelly towards the people. With these invasions was associated the great scholar Muhammad bin-al-Beruni, who obtained a first-hand knowledge of India and Indians, studied their language and culture and authoritatively dealt with the various aspects of Hindu life and literature in his famous work, the "Kitab-ul-Hind." The language these early invaders spoke was, no doubt, Turkish, but they patronized Persian and, perhaps, carried on the administration of the country through this language. This seems the reason why the Persian poet Firdousi wrote his famous work the "Shahnama" in Persian in praise of Mahmud.

When in any country two cultures come into contact, the customs, mode of living,

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* हिन्दू तुर्कन भई लराई—(पद्मावत)। हिन्दू तुरुक दीन है गाये—(छत्रप्रकाश)। हिन्दुहिं मधुर न देहिं, कटुक तुर्काहिं न पियावहिं—(नरहरि कवि)।

CSL

costume, language, literature, music and arts of the one are influenced more or less by those of the other. Usually the conquered or the ruled, owing to their inferiority complex, think their rulers worthy of emulation and imitation. But sometimes the rulers have also imitated the ways of the ruled in some respects. After the subjugation of the non-Aryans by the Aryans, the non-Aryan majority naturally adopted the ways of the Aryans and assimilated their culture. But when the Aryans thought that their conquest was complete and rule secure and that they had nothing to fear from the conquered, the non-Aryan spirit gradually began to permeate in the Aryan society, through the age-long habits and traditions of the non-Aryans. It is not, therefore, improbable that the Aryans, in order to humour the conquered and to lighten their yoke, themselves adopted some of the customs of the non-Aryans and thus became with them as milk and water.

It is well-known that there was no caste-system among the Aryans and there were no idols and temples. There were only four *varnas* among them and they worshipped *Indra*, *Chandra*, *Varuna*, *Savita*, etc., through sacrifices or *Yajnas*. But owing to their connection with the non-Aryans, temples and idols together with a large number of castes and sub-castes came into being into the Aryan society. The non-Aryans or the Dravidians were divided into a number of castes and sub-castes, therefore, it is not improbable that the caste-system came into the Aryan community through the conquered non-Aryans. This is no idle conjecture, for the inclusion of *Asura*, *Rakshasa* and *Paisacha* forms of marriage in the eight kinds of marriage, described in the *Manusmriti* proved it.* But usually the conquered and the ruled adopt the customs and accept the culture of the conquerors, because they look upon them as great and advanced and feel themselves very low. This was the reason why a large number of the non-Aryans accepted the Aryan culture. During the Muslim rule, many Hindus were converted to Islam, but a still larger number, though they did not openly accept the Prophet's religion and teachings, for obvious social advantages dressed as Muhammadans. As the English costume is a passport for places usually beyond the reach of Indians, so some of the places were reserved for Muslims only in those days. The Hindus imitated the Muhammadans so cleverly that it was impossible to detect them. During the days of the Nawabi rule in Lucknow none was allowed to enter the great Imambara during the month of Muharram without green clothes on and the Hindus

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* ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ मनुस्मृति अ. ३, श्लो. २१।

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desirous of visiting the place had to get their clothes dyed green.

Shihabuddin Muhammad Ghori left India, after having installed his slave Qutb-ud-din Aibak on the throne of Delhi. He and other Muhammadan invaders came through Afghanistan. Though their language was Turkish, the administration was carried on through the medium of Persian. Thus Persian being the language of the rulers of India, our Hindi language was much influenced by it and we propose to deal in the following pages how this influence was brought about.

Sanskrit and Persian Languages.

The old language of India is commonly known as Sanskrit. No doubt, it is old when compared to modern vernaculars, but there was and is a still older language, which is called the Vedic Sanskrit or the Vedic language. Similarly there was an older language than the modern Persian in Persia also, which went by the name of Pahlavi. But a still older language of Iran, corresponding to the Vedic language has been named the *Zend* * by orientalists, which is the language of the *Avesta,* the sacred book of the Parsis. There is a great deal of similarity between the Vedic language and the Zend and it seems to us that they are the daughters of some other language. The Zend alphabet is like that of the Sanskrit and consists of thirteen vowels.

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* It seems that the word *Zend* is a corrupt form of the word *Chhanda*, which comes from *Chhandas*. In old days the Vedic language was called *Chhanda* and the ordinary spoken language was termed *Sanskrit*. In the Rigveda we find the word *chhândansi*—the Vedic

The old name of Persia is Iran, where Zoroasterism was once the popular religion. But since the conquest of Iran by the Arabs and the conversion of the people thereof to Islam, the Arab culture and religion occupied the field. Those Iranians who could not bear the onslaughts of the Arab conquerors surrendered themselves and accepted Islam. But there were others, more virile and tenacious, who prized their religion above everything else. As they could not live in Persia and follow the religion of their forefathers, they had no alternative but to leave the land of Iran and take refuge with the Hindu king of Gujerat. Here they were allowed to live in peace in and near Naosari. These Iranians were called Parsis, because they had migrated from Paras or Persia. As the Parsis and the Aryans both were fire-worshippers in their own way, they obviously were members of a common family.

pronunciation is *chhândagwansi.* छन्दांसि is used for the Atharvaveda in the following:—तस्माद्यज्ञात् सर्वहुत ऋच: सामानि जज्ञिरे। छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत।

Owing to their habitat in Gujerat, the Parsis became Gujeratis in everything except religion. They borrowed even the Gujerati family names, such as *Shāh*, *Pārekh*, *Mehtā*, *Shet*, etc. Their head-dress was also Gujerati, but now-a-days a sort of felt-cap has become very popular with them. Some Parsis learn Persian also and in their language are found more Persian words than are met with in the language of a Hindu Gujerati.

About the third century A.D., Pahlavī was the language of western Persia which was then called *Pahlava*. The present king of Persia, Shah Reza Shah belongs to western Persia and is therefore called Pahlavī. The Pahlavī language has been described as the mother of the modern Persian, literary as well as spoken, but Persian poets have sometimes used the word Pahlavī for the modern Persian also. The celebrated Maulana Jāmī says * that Maulvi Rūm's *Masnavī* is the Scripture (Qurān) in the Pahlavī language and no one conversant with the modern Persian can say that the language of the *Masnavī* is other than Persian.

The *Manu-smriti* has included the *Pahlavas* in the list of *Vrātya* (degraded) *Kshatriyas* and has said that they became *Vrishala*, because they could not get the sight of the *Brāhmanas* and gave up the duties of the *Kshatriyas* as enjoined by the *Śāstras*. The *Vrātya Kshatriyas* of India were great patrons of *Prākrit* languages and their earlier form the *Pāli*, and it has been suggested that the *Pahlavas* carried with them some sort of *Prākrit* in their migration to Persia from India, which has now come to be called the *Pahlavī* (*vide Sakhun-dān-i-Fāris* by M. H. Azād). The south-western part of Persia was called *Fārs* and when the *Fārsīs* became the rulers of the entire country, Irān was called Fārs and the language of the land was termed Fārsī.

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* मौलवीए मसनवीए मानवी ।
हस्त क़ु.रआँ दर ज़बाने पहलवी ॥
मन चे गोयस वस्फ़ आँ आली जनाब ।
नेस्त पैग़म्बर वले दारद कि ताब ॥

THE ARABIC AND THE PERSIAN.

As Persian and Sanskrit are very similar, they are termed Aryan languages, in the classification of languages. But owing to the impact of Arabic on Persian, Persians adopted Arabic characters for their language and this Aryan language became Semitic outwardly. It is said, that some sort of Semitic script was used for Pahlavī, therefore Persians did not feel any compunction in adopting the reformed Arabic script for their language. Persian was much influenced by the Arabic and Hebrew, the language of the Jews, therefore the language looks like Semitic. But notwithstanding an admixture of a large number of Arabic, Hebrew and Turkish words, Persian is Aryan at heart even to-day.

SIMILARITY BETWEEN SANSKRIT AND PERSIAN WORDS.

Not only the Vedic and the Avestic languages have much in common, but there is a good deal of similarity between Sanskrit and Persian also :—

SANSKRIT.	PERSIAN.		SANSKRIT.	PERSIAN.	
पितृ, पितर्	पिदर	پدر	चक्र	चर्ख़	چرخ
मातृ, मातर्	मादर	مادر	क्षपा	शब	شب
भ्रातृ, भ्रातर्	बिरादर	برادر	खर	ख़र	خر
दुहितृ, दुहितर्	दुख़तर	دختر	शक्त	सख़्त	سخت
स्वसृ	ख़्वाहिर	خواہر	अहिफेन	अफ़यून	افیون
श्वशुर	ख़ुसुर	خسر	घर्म	गर्म	گرم
नप्तृ	नबीर	نبیر	हर्म्य	हरम	حرم
तनु	तन	تن	चक्षु	चश्म	چشم
पृष्ठ	पुश्त	پشت	शत	सद	
हस्त	दस्त	دست	गो	गाव	[illegible]
बाहु	बाज़ू	بازو	अश्व	अस्प	اسپ
पाद	पा	پا	अभ्र	अब्र	ابر
शालि	साली	سالی	जीरक	ज़ीरा	زیرا
गोधूम	गन्दुम	گندم	जामातृ (जामाता)	दामाद	داماد
तारा	तारा	تارا	द्वार	दर	در

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SANSKRIT.	PERSIAN.		SANSKRIT.	PERSIAN.	
सायं	शाम	شام	वात	बाद	باد
वर्षा	बारिश	بارش	भ्रू	अब्रू	ابرو
वर्षर्तु	बरसात	برسات	आप्	आब	آب
क्षीर	शीर	شیر	पुष्ट	पुख़्तः	پخته
मेघ	मेग़	میغ	शर्करा	शकर	شکر
कुक्षि	किश	کش	शरत्	सर्द	سرد
सर्षप	सरशुफ़	سرشف	उष्ट्र	शुतर	شتر
				उश्तर	(اشتر
प्रमाण	फ़र्मान	فرمان	चर्म	चरम	چرم
आपत्	आफ़त	افت	महत्तर	मिहतर	مهتر
प्रसाद	फ़रशाद	فرشاد	पञ्च	पंज	پنج
कर्पूर	काफ़ूर	کافور	चत्वार	चहार	چهار
जलौका	जलूक	جلوک	षट्	शश	شش
केश	गेसू	گیسو	सप्त	हफ़्त	هفت
दन्त	दन्द, दन्दाँ	دند, دندان	अष्ट	हश्त	هشت
मुष्टि	मुश्त	مشت	नव	नौ	نو
सूर, सूर्य	हूर, ख़ूर	هور, خور	दश	दह	ده
शृगाल	शग़ाल	شغال	भवति	बुवद	بود
अस्ति	हस्त	هست	भवामि	बूदम	بودم
भूत	बूद	بود	आयाति	आयद	اید
अददम्	दादम		जायते	ज़ायद	زاید
पतति	फ़तद	فتد	जीवति	ज़ीवद	زید
स्तौति	सतायद	ستاید	पचति	पज़द	پزد
बध्नाति	बन्दद	بندد	तपति	तबद	تبد

SANSKRIT.	PERSIAN.	SANSKRIT.	PERSIAN.
सरति	रसद رسد	ददाति	दिहद دهد
धावति, द्रावति	दावद دارد	शृणोति	शिनूद شنود
करोति	कुर्द, कुनद کند, کرد	शृणोमि	शुनवद شنود
क्रीत	ख़रीद خرید	मत्त	मस्त مست
गदति	गोयद گوید	मृत	मुर्दा مرده
सृजति	सरेशद سریشد	अलिक्षत्	लेसद لیسد
तनोति	तनद تند	मर्दति	मलद ملد

FRONTIER LANGUAGES.

The language of Afghanistan and a large part of tribal area between Afghanistan and India is Pashto or akin to it, but the nobility and the gentry in Afghanistan speak Persian. Balochi is the language of Balochistan and the people of Chitral, Kafiristan, etc., have somewhat different dialects of their own. It is generally said that while Arabic is the language of science and Turkish that of valour, Persian is the sweet language. But the general idea about Pashto is that it resembles the sounds of stones in an earthen pot.

1. HINDI AND PRĀKRITS

Hind is another name of India and our Persian and Arab neighbours knew India by this very name, therefore, the Muhammadans when they came here called the language of this

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country Hindi or Hindvi. Before the commencement of Muslim rule in India, the age of Prākrits had nearly passed away and Hindi or Hindvi was coming to the fore. But the Musalmans saw this Hindvi in several forms which were the outcome of the provincial Prākrits. The oldest Prākrit has been given the name of Ārsha आर्ष and Hemachandra in his प्राकृताष्टाध्यायी defines it as the language spoken by Rishis. ऋषिभाषिता is another name of आर्ष. This आर्ष seems to have originated along with the Vedic language. As time passed, several provincial Prākrits arose and were called Śaurasenī, Māgadhī and Paiśāchī. There was also a Prākrit by name Apabhraṃśa, which like the Ārsha was common to all of them. In course of time the common Prākrit came to be called the Prākrit or the Mahārāshtrī. Vararuchi in his प्राकृतप्रकाश has used the words Prākrit or Mahārāshtrī for the common language. After a time a mixed language came into being and it was called the Ardha-Māgadhī, because it was an admixture of Śaurasenī and Māgadhī and became the common language in place of Mahārāshtrī. These Prākrits were followed by dialects called Bhāshā or spoken languages. This name Bhāshā was in use for a considerably long time as the language of Hindi poetry, for we find in it not only the works of Tulsīdās and Kesavadās, but the *Padmāvat* of Malik Muhammad Jāisī too.* It is said that Tulsidās had used the word Hindvi in a Persian *panchnāmā* which he had signed along with others, but in the *Padmāvat* Jāisī has actually used the word Hindvi thus :—

तुर्की अरबी हिन्दवी भाषा जेती आहिं।
जामें मारग प्रेमका सबै सराहैं ताहिं॥

From the above it is clear that there were two kinds of language current in those days. That, which was used by our poets and translators of Sanskrit works, was called *Bhāshā* and the language which was current for the exchange of ideas and thoughts not only amongst the Hindus in general, but between the conquered and the conqueror also, was known as Hindvi or Hindi. But when Muhammadans saw the language in different forms, they selected the most perfect and purified out of them and named it Rekhta. In course of time, this phase of Hindi came to be known as Nāgarī (language of the cities) as opposed to that of the country. It was also called *Khaṛi* or *Khari bolī* on account of its purity. Thus Rekhta, *Khaṛi bolī* and *Nāgarī* came to be regarded as synonyms and in course of time became the vehicle of thought for the people of a great part of Northern India.

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* भाषा भणित मोरि मति थोरी।
हँसिबे योग हँसे नहिं खोरी॥—Tulsīdās.

भाषा बोलि न जानहीं जिनके कुलके दास।
भाषा कवि भो मन्दमति तेहि कुल केशवदास॥—Kesavadās.

आदि अन्त जस गाथा अही।
कह चउपाई भाषा कही॥—Malik Muhammad Jāisī.

Lallulalji in his *Premsāgar* calls this Hindi *Khaṛi bolī* and Rekhte-kī bolī. From the name Rekhte-ki bolī it will not be improper to infer that this *bolī* or *dialect* was used to compose the Rekhtās, hence the name Rekhte-kī bolī was given to it.

Let us now investigate the relations subsisting between Prākrits and this Rekhte-kī bolī We have already seen that there were several Prākrits in use before the modern vernaculars came into existence and the most notable of these were Ārsha or Mahārāshtrī or Ardha-Māgadhī and Śaurasenī, Māgadhī and Paiśāchī. *Ārsha* as we already know is the oldest of the lot. We generally meet with the आर्ष प्रयोगs in the current Sanskrit literature, which cannot be justified according to general aphorisms of Pāṇini and these seem to be the basis of Ārsha Prākrit. Now, this Ārsha Prākrit in the ordinary course was succeeded by Mahārāshtrī. Besides these, there were some mixed dialects of which the Ardha-Māgadhī and the Nāgar were the principal ones. Nāgar was the mixture of Śaurasenī and Mahārāshtrī (नागरन्तु महाराष्ट्री-शौरसेन्योस्तु संकरात्) and this Nāgar is the mother of Nāgarī which is another name of Hindvi. With a little dose of

Apabhraṃśa this Nāgarī became modern Hindi, as the following quotations will show :—

भल्ला हुआ जु मारिआ, बहिणि महारा कन्तु ।
लज्जेज्जं तु वयंसिअहु, जइ भग्गा घरु एन्तु ॥
सिरि चडिआ खंति प्फलइं, पुणु डालइं मोडंति ।
तोवि महद्दम सउणाहं, अवराहिउ न करंति ॥
पुत्तें जाएं कवणु गुणु, अवगुणु कवणु मुएण ।
जा बप्पीकी भुंहडी, चम्पिज्जइ अवरेण ॥
चम्पय कुसुमहो मज्झि, सहि भसलु पइट्ठउ ।
सोहइ इन्दुनीलु जणि कणइ बइट्ठउ ॥
पिय-संगमि कउ निद्दडी, पिअहो परोक्खहो केम्व ।
मइँ बिन्निवि विन्नासिआ, निद्द न एम्व न तेम्व ॥
जिवँ तिवँ तिक्खा लेवि कर, जइ ससि छोलिज्जन्तु ।
तो जइ गोरिहे मुहकमलि सरसिव कावि लहन्तु ॥
वायसु उड्डावन्तिअए पिअ दिट्ठउ सहसत्ति ।
अद्धा वलया महिहि गय, अद्धा फुट्ट तडत्ति ॥
जाइज्जइ तहिं देसडइ, लब्भइ पियहो पमाणु ।
जइ आवइ तो आणिअइ, अहवा तं जि निवाणु ॥
गयउ सु केसरि पिअहु जलु निच्चिन्तइँ हरिणाइँ ।
जसु केरएं हुंकारडएं मुहहुं पड़न्ति तृणाइँ ॥
ढोल्ला मइं तुहुं वारिया मा कुरु दीहा माणु ।
निद्दए गमिही रत्तडी दडदड होइ विहाणु ॥
बिट्टीए मइं भणिय तुहुं, मा कुरु वंकी दिट्ठि ।
पुत्ति सकण्णी भल्लि जिवँ मारइ हिअइ पइट्ठि ॥

GSL

We find three kinds of words in the above quotation, firstly those, that are manifestly Hindi; secondly, those that are blossoming forth into Hindi and lastly those that are in embryo. भल्ला, हुआ जु, मारिआ, बहिणि, महारा, कन्तु, तु, भग्गा, घरु, सिरि, चडिआ, खंति, फलइं, पुणु, डालइं, मोडंति, तोवि, न, करंति, पुत्तें, जाएं, कवणु, गुण, जा, बप्पीकी, भंहडी, अवरेण, पइट्ठउ, सोहइ, कणइ, जणि, बइट्ठउ, पिय, संगमि, निद्दडी, केम्व, मइँ, निद्द, एम्व, तेम्व, जिवँ, तिवँ, जइ, मुहं, सरसिव, अद्धा, गय, तहिं, आवइ, आणिअइ, गयउ, पिअहु, जसु, तुहुं, दडवड, विहाणु उड्डावन्ति,, तिक्खा, फुट्टि, तडत्ति, निच्चिन्तइ, जसुकेरएं, पुत्ति, भल्लि, जिवँ, हिअइ, जाइज्जइ, लज्जेज्जं, वयंसिहु, विआसिआ, कोलिज्जन्तु, हरिणाइ, ढणाइ, etc. are all such words.

2. DIṄGAL AND PIṄGAL.

This Prakrit has been imitated in several places in the Prithwīrāj Rāsau and some other works and has not undergone any change since its inception, therefore its words remained as harsh and unpolished as ever. In Rajputana, they classify the languages as *Diṅgal* and *Piṅgal*. Diṅgal is an unpolished dialect and most of the poetic compositions of the Chārana class of poets are written in it. The Braja bhāshā, Awadhi, Baiswari, Bundel-khandi and Maithili, etc., are Piṅgal according to the people of

Rajputana. Dingal is said to be a collection of stones that have not come under the hand of a sculptor.

When Mahārānā Pratāp Singha of Chittor was roaming in the jungles and eating the bread of grass on account of the pressure of the forces of Emperor Akbar, a wild cat snatched away a piece of bread from the hands of his little child. This saddened him so much that he thought of seeking peace with Akbar and sent a letter to him to this effect. Prithwīrāj Rāthor, the brother of Raja Rājsinha of Bikaner, was then a prisoner of Akbar. He did not believe that Pratāp was so exhausted and exasperated that he wished to surrender. So with the permission of the Emperor, Prithwīrāj wrote some *dohās* and *sorthās* and sent them to Pratāp. These were composed in the Dingal, and Pratāp's reply refusing to surrender was also in the same dialect. On occasions of great crisis not only *Chārans*, but Rajput Rajas themselves used to compose verses in Dingal. It is said, when Amar Sinha, the successor of Pratāp, was pressed by the troops of Jahangir and took to hills and jungles, he sent the following two *dohās* composed in Dingal to Nawab Abdur Rahim Khāne Khānā :—

हाड़ा कूरमराव बड़, गोखां जोख करन्त ।
कहियो खानाखानने, बनचर हुआ फिरन्त ॥

तुवराँसूँ दिल्ली गयी राठोड़ाँ कनवज्ज ।
राण पयम्पे खानने, सो दिन दीसै अज्ज ॥

The Nawab wrote to him the following Dingal *dohā* in reply :—

धर रहसी रहसी धरम, खप जासी खुरसाण ।
अमर विश्वम्भर ऊपरैं, राखौ नहचौ राण ॥

The language of these *dohās* is easy enough, but that of the "*Dholā Mārū-rā Dūhā*" is easier still, because they are in the spoken language, as the following quotations will show :—

भरइ पलट्टइ भी भरइ, भी भरि भी पलटेहि ।
ढाढ़ी हाथ संदेसड़ा, धण विललन्ती देहि ॥
जिणि देसे सज्जण वसइ, तिणि दिसि वज्जउ वाउ ।
उआँ लगी मो लग्गसी, ऊही लाख पसाउ ॥
दुख बीसारण मनहरण, जो ई नाद न हुंति ।
हियरो रतन तलाव ज्यूं, फूटो दह दिसि जन्ति ॥

3. FOREIGN WORDS IN HINDI.

The Prithwīrāj Rāsau is considered to be the oldest book extant in Hindi, as the works prior to it are all in Prākrits. It may seem strange that the Rāsau contains several foreign words, but when we consider the fact that Chand, the author, was a native of Lahore and that the Punjab was already under Moslem rule for nearly two centuries, before the Rāsau saw the light of day, it was but natural that foreign words were used in it. Besides, the war between Prithwīrāj and Ghori is also described in it, hence the use of Muhammadan words was unavoidable. We quote the following from the Prithwīrāj Rāsau to show that the author, Chand Bardāī, did not hesitate to use Persian and Arabic words. In giving an idea to the reader as to what this epic poem consists of, he says :—

उक्तिधर्मविशालस्य राजनीति नवं रसं ।
षट्भाषा पुराणं च कुरानं कथितं मया ॥ समय १ रूपक १८

So, the language of the Rāsau is made up of षट्भाषा or षड्भाषा, पुराण and कुरान. From षट्भाषा and पुराण are meant Prakrit and Sanskrit and from Qurān he means to say Persian and Arabic words. The underlined words in the following quotations are of Persian or Arabic origin :—

हसम हयगय देस अति, पति सायर म्रज्जाद ।
प्रबल भूप सेवहिं सकल, धुनि निसान बहु साद ॥
भइ सु आनि अवाज, आप साहाब दीन सुर ।
बलक सोबलं तेग अच्चूक तीरं ।
ठटी ठट्ट बलोच ढालं निसानी ।
तुम छंडि सरम हम कही बत्त ।
आसिक्क तास हुस्सेन हुअ ।
हुस्सेन मीर सलाम करि ।

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* षड्भाषा=संस्कृत, प्राकृत, शौरसेनी, मागधी, पैशाची और अपभ्रंश ।

डेरा हरम सुपिट्ठ रवि, चिहुं पष्षां वर भीर ।
पासवान कुल सील सम, पास रष्षि वर नीर ॥
पात्र एक साहाब संग । हूर नूर गुनगान ॥
तरकस पांच गिरंम ।
संजाव षान उमराव सब्ब, लज्जी अनंत आदब्ब थाह ।
सुक्कों सु गुनह कीनो पसाव ।
करि गोसल्ल पवित्त । होइ चिंते रहमानं ॥
उलथ्यौ सेन समुद्रह आब ।
बक्कैं दीन दीनं भरं अप्प दूरं ।
हयं छंडि कामं मनं गब्बि गस्सं ।
बज भेरि नफेरि भयान सुरं ।
तब भैरव इक गन सरिस ।
किंन हुकम हरनंद ॥
पच्चास पंच हज्जार गब्बि ।
पच्चह पुरान तिन कह्यौ गब्बि ॥
आरब्ब बोल बोल्यौ बिरूर ।
सुरतान जानि जंप्यौ गरूर ॥
प्रतिबुद्ध लद्धौ प्रथिराज नूर ।
अतुलित्त जद्द सामंत सूर ॥
गय महल साहि मिलि कहिय बत्त ।
सिरधूनि रोस करि नैन रत्त ॥
कल्हि तरीक सउंच दिन,
चढ़ि मरि सद्दौ सार ।
कहा डर काफर दाखहु मुज्झ ॥

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कहा भर आवध आगर जुज्झ ।
कह्वो षबरि सुरतान ॥

बीर सोर आघात सुनि, गज छुटि बन्धन तारि ।
भिरे उभय भयभीत होइ, परि दरबारह रोरि ॥
अष्ट सहस असवार, तुंग तिय अग्ग बनाइय ।
पेसकसी पतिसाह, कूर पर पंचन आइय ॥
लै फुरमान समान धरि ।
जमन जोर बल बहुत करि ।
साध्रमं हथ्थ तस्वी सुरष्ष ।
दई चित्तरेषा सिताबी सुडोर ।

प्रात कूच उप्परे ।
आज मुकांम जु दुस्तरि ॥
झुकि प्रथिराज नरिंद ।
सिलह सज्जी नदि उत्तरि ॥

दुअ कोटल दुअ नृपति, किन्ने हाजुर आनि ।
सुर असुरन करि मेर, मथत दरिया हिल्लोरी ॥
मरदन सों मिलि मरद, मरद बुल्यो भूष नाहर ।
लोहानैं अरि फौज, चक्क चिहुं कोद फिराइय ॥
नाहर नाहर राय, कहर नाहर सुकन्ह कर ।
राजनीति गज लब्भि, सीस लग्गा असमानं ॥
मंडोवर परिहार मारि उज्जार जेर किय ।
सगपन इक षग त्रास, षलक सेवा सिर मंडहि ।
एक सुदिन सोमेस, दूत हज्जूर बुलाइय ।

तौ पत्तं सुनि अव्व कग्गद वरं पल्यंज आकूतयं ।
हयनारि धारि आतस अनंत, सोर रोर अम्मर उड़िय ।
झिनं केति षग्गं छिनंक्केति ताजी ।
मिलैं भूप भूपं महाबीर गाजी ॥
लगैं गुर्जं सीसं इसै टोप टुट्टैं ।
प्रलै काल ब्यालं मनौं बीर जग्गै ॥
चढ़िय जिहाज जस जढ़ि खल ।
धुकत धरनि षावास । कोपि कैमास कालकर ॥
हुअ डेरा नौबति बिहसि । पंच सबद दरबार ॥

We are not aware of any poet before Chand whose works have come down to us, but the first poet who came after Chand was not a Hindu, but a Muhammadan and he wrote not in *Diṅgal*, but in *Piṅgal*. There are reasons to suppose that the days of *Diṅgal* were over, as the Rajput rajas were great patrons of Piṅgal literature. Raja Jaisinha Mirza, of Āmer-Jaipur encouraged the poet Bihārīlāl to compose his famous *Satsaī* and Maharaj Jagatsinha of Jaipur patronized Kavi Padmākar, who composed the *Jagadvinod* in his honour. Maharaj Jaswantsinha of Jodhpur did not lag behind and he himself translated the Dhvanyāloka portion of the Sanskrit work Kuvalayānanda and renamed it *Bhāshā-Bhūshan.* Maharaj Jaswantsinha II ordered his court-poet Kavirājā Murārīdān Mahamahopadhyaya to write an elaborate treatise on *Alaṅkār* and *Jaswant-Bhūshan* and *Jaswant-Jaso Bhūshan* were the result, for which the Kavirājā was rewarded with a lac of rupees. All these works were in *Piṅgal*.

The Hindi poets who came after Amir Ḳhusro, the first poet in *Piṅgal*, used freely Persian, Arabic and Turkish words, with the exception of Sūrdās, for he has very rarely used foreign words. However, Kabīr, Nānak, Jāisī, Tulsīdās, Bihārī, Gaṅg, Bhūshan, Padmākar and Pajnes have profusely used them. There is a marked contrast between Hindu and Muhammadan poets of Hindi in this respect, for while the former used foreign words, the latter avoided them as far as possible, for we find very few words of this kind in the writings of *Rahīm*, *Raskhān*, *Raslīn*, *Usmān*, *Mubārak* &c.

4. HINDI AND MUHAMMADANS

Amir Ḳhusro, the first Hindi poet, wrote during the reign of Allāh-ud-din Ḳhilji and was a very great scholar of his time. He knew not only Persian, Arabic and Turkish, but Hindi also. He had seen eleven kings sitting on the throne of Delhi and was a courtier of seven of them. He died in 1325 A.D. at the ripe old age of nearly 80 years.

During the life time of Ḳhusro, Hindus took to the study of Persian, as it was the king's language and the Amir helped them by his timely vocabulary, the *Khāliq-bārī.* By this time a large number of foreign words had crept into Hindi. Besides, *Khālīq-bārī,* Ḳhusro wrote a number of *pahelīs* (riddles), *mukrīs* or *mukarnīs, sukhnās, do-sukhnās* &c. These must have been written in Persian characters, for acting though he was as a link between the Hindus and the Musalmans, his riddles ,etc., were to amuse only those Muslim nobles and gentlemen who knew Hindi. The Hindus could hardly take advantage of the scholarly writings of the Amir, as they were only beginners in Persian.

husro wrote his *Khāliq-bārī* in Persian metre, as the following lines will show :—

रसूल पैग़म्बर जान बसीठ ।
यार दोस्त बोले जो ईठ ॥
मर्द मनस ज़न है इस्तरी ।
क़हत अकाल वबा है मरी ॥
बिआ बिरादर आओ रे भाई ।
बिनशी मादर बैठरी माई ॥
तुरा बुगुफ़्तम मैं तुझ कहा ।
कुजा बिमाँदी तू कित रहा ॥
राह तरीक़ सबील पहचान ।
अर्थ तेहका मारग जान ॥

Rasūl is the Arabic and *Paighambar* the Persian word for a messenger. The Hindi word for it is *basiṭh,* which in original Sanskrit is

Vasishṭha. Tulsidas has used the word *basithi* for messengership in his *Rāmāyan*. *Iṭh* comes out of the Sanskrit word *ishṭa*, though it is not used in modern Hindi. *Ishṭa* (desired) and *mitra* (friend) are, however, commonly used. "*Main tujh kahyā*" and "*tu kit rahyā*" are still spoken in some parts of the country.

Ḳhusro's *pahelīs* and *mukrīs* were very charming indeed and he was regarded as the inventor of *mukrīs.* The peculiarity of his riddles is that they, not only contain the solution, but the author's name even, as shown below :—

तरवरसे इक तिरिया उतरी, उसने खूब रिझाया ।
बापका उसके नाम जो पूछा, आधा नाम बताया ॥
आधा नाम पितापर वाका, बझ पहेली मोरी ।
अमीर खुसरो यों कहे, अपने नाम निबोरी ॥१॥
चार महीने बहुत चले, और महीने थोरी ।
अमीर खुसरो यों कहे, तू बता पहेली मोरी ॥२॥
जलकर उपजे, जलमें रहे ।
आंखों देखा, खुसरो कहे ॥३॥

The following are some of his *mukrīs*, *sukhnās* and *do-sukhnās* :—

Mukrī—मुकरी

सारी रैन मोहिं सँग जागा ।
भोर भई तब बिछुरन लागा ॥
वाके बिछुरत फाटत हिया ।
ए सखि साजन ? ना सखि दिया ॥१॥

सारी रैन छतियनपर राखा ।
रूप रंग सब वाका चाखा ॥
भोर भई तब दिया उतार ।
ए सखि साजन ? ना सखि हार ॥२॥

Sukhnā—सुख़ना

जूता क्यों न पहना ?
संबोसा क्यों न खाया ? } तला न था ।

पान सड़ा क्यों ?
घोड़ा अड़ा क्यों ? } फेरा न गया ।

Do-sukhnā of Persian and Hindi

दो-सुख़ना फारसी हिन्दीका

तिश्नारा चे मी बायद ?
मेलको क्या चाहिये ? } चाह ।

Chāh means a 'well' in Persian and 'desire' or 'will' in Hindi. A thirsty man wants water to drink and water used to be had in wells in those days, therefore, he required a well. Amity or peace requires desire or will. In this way a single word, *chāh* was able to give two meanings at one and the same time.

Khusro was a literary genius. He did not stop with his Persian-Hindi do sukhnās, but composed a Persian-Hindi *ghazal* also which begins thus:—

ज़ेहाल मिस्कीं मकुन तग़ाफ़ुल,
दुराय नैनां बनाय बतियां ।
कि ताबे हिजरां न दारम ऐ जाँ,
न लेहु काहे लगाय छतियाँ ॥

GSL

This *ghazal* is very well-known and must have drawn a chorus of applause when it was read out. It is inconceivable that the language in which Ḳhusro wrote so much was then in its infancy, but unfortunately we have no materials to support our point of view.

It is a matter of great regret that though there was produced a mass of literature in the *Bhāshā*, nothing seems to have been done as far Hindi or Hindvi wis concerned till we come to the days of Kabīr. This saint was followed by another poet-saint named Nānak and after him the dark period of Hindi lasts till the second battle of Panipat, when the empire of India passed to the Moghuls. The reign of Akbar must be said to be the period of renascence for Hindi, when we find a great many poets writing in different dialects.

The regime of Akbar is famous for the literary production of a high order, for not only the ordinary poets of the day took to literary pursuits, but even the emperor himself and his ministers, both Hindus and Musalmans, wrote poetry in Hindi. Bīrbar or Bīrbal, as he is popularly known, was a great favourite of Akbar and the emperor was overwhelmed with grief on his death and expressed himself thus :—

सब कछु दीनन दीन, एक दुरायो दुसह दुख ।
सोउ दै हमहिं प्रबीन, नहिं राख्यो कछु बीरबर ॥

Bīrbar used to give away all he had to deserving people on the occasion of his birth-day anniversary and he did the same when he left for the battle-field, where he fell. Akbar was much grieved to hear the sad news, which the above quotation represents.

Akbar's prime minister was Nawab Abdur Rahīm Ḳhāne ḳhānā, popularly known as the poet Rahīm. Like Amir Ḳhusro, the Nawab also was a literary genius. It is not possible to compare the literary attainments of the one to those of the other, but this can be safely said, that the Nawab's knowledge was not confined to Arabic, Persian, Turkish and Hindi only, but extended to Sanskrit and the provincial dialects of Hindi also, that is, Braj, Awadhī, Rajputānī &c.

Khane khānā's verses in *Braj Bhāshā*.

रहिमन जो ओछो बढ़ै तो अति ही इतराय ।
प्यादेसे फर्जी भयो, टेढो टेढो जाय ॥
यों रहीम सुख होत है, बढ्यो देखि निज गोत ।
ज्यों बड़री अखियान लखि, आंखिनको सुख होत ॥
छार मुंड मेलत रहत, कहु रहीम केहि काज ।
जेहि रज रिषिपतनी तरी, सो ढूंढत गजराज ॥

His verses in *Khaṛi boli* or reḳhta.

कलित ललित माला, वाजवाहिर जड़ा था ।
चपल चखनवाला, चांदनीमें खड़ा था ॥

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कटि तट बीच मेला, पीत सेला नवेला ।
अलिबन अलबेला, यार मेरा अकेला ॥

While Amir Ḳhusro composed his *ghazal* in a language which was partly Persian and partly Hindi, the Nawab composed *ślokas* in partly Sanskrit and partly Hindi as will be evidenced from the following lines:—

दृष्टा तत्र विचित्रतां तरुलतां,
मैं था गया बागमें ।
काचित्तत्र कुरङ्गशावनयना,
गुल तोड़ती थी खड़ी ।
उन्मद्भ्रू धनुषा-कटाक्ष-विशिखैः
घायल किया था मुझे ।
तत्सीदामि सदैव मोहजलधौ,
हे दिल गुजारी शुकर ॥१॥
एकस्मिन्दिवसेऽवसानसमये,
मैं था गया बागमें ।
काचित्तत्र कुरङ्गबालनयना,
गुल तोड़ती थी खड़ी ॥
दृष्टा तां नवयौवनां शशिमुखीम्
मैं मोहमें जा पड़ा ।
नो जीवामि त्वया विना शृणु सखे !
तू यार कैसे मिले ॥२॥

Nawab Ḳhāne ḳhānā had not only a great faith in astrology, but he himself was a great astrologer and wrote nearly a hundred verses in a language partly Sanskrit and partly Hindi with an admixture of Persian.* The following are a few examples :—

यदा मुश्तरी कर्कटे वाकमाने ।
यदा चश्मख़ोरा ज़मीं वासमाने ॥
तदा ज्योतिषी क्या कहै क्या पढ़ैगा ।
हुआ बालका पादशाही करैगा ॥१॥
यदा मलुख़ाने पड़े उच्चका ।
करै ख़ाक दौलत फिरै जाबजा ॥२॥
यदा भाग्य मालिक भले घर पड़ैं ।
कमाकर सुदौलत ख़ज़ाने भरैं ॥३॥
करैंगे जबख़ूशी अमीरी सुफल ।
वज़ीरी अमीरी करैं बेफ़िकर ॥

During and after the reign of Akbar there arose a number of Muhammadan poets of Hindi, who were in no way inferior to Hindu poets. All of them wrote in *Bhāshā* or *Braj Bhāshā*. Raskhān was a contemporary of Ḳhane ḳhana and his *kabittas* were very highly appreciated by the Hindus in general and Vaishnavas in particular. The following *kabitta* of him charms the hearers even to-day :—

मानुष हौं तो वहीं रसखान,
बसौं मिलि गोकुल गांवके ग्वारन ।
जौ पसु हौं तो कहा बस मेरो,
चरौं नित नन्दकी धेनु मंझारन ॥

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* खेटकौतुकजातकम

पाहन हों तो वही गिरिको,
जो कियौ कर छत्र पुरन्दर धारन ।
जो खग हों तो बसेरो करौं,
वा कलिन्दजा कूल कदम्बके डारन ॥

Gaṅg Kavi was another contemporary of Ḳhane ḳhana and it is said that he received a reward of thirty-six lacs of rupees from him. He had mastered many languages and even composed verses in a language partly *Bhāshā* and partly Persian, as the following quotation will show:—

कौन घरी करिहैं बिधना
जब रूये आँ दिलदार सुबीनम् ।
आनँद होय तब सजनी,
दर वस्ले यार निगार नशीनम् ॥

Akbar's grandson, Shah Jahan, was also a poet and used to compose Hindi verses. When he was imprisoned by his son Aurangzeb and was put to great indignities, he wrote the following *kabitta*:—

जन्मत हो लख दान दियो अरु नाम धर्‍यो नवरंगबिहारी ।
बालहिसों प्रतिपाल कियो अरु देस मुलुक दियो बलभारो ॥
सो सुत बैर बुझै मनमें धरि हाय दियो बंधसारमें डारी ।
शाहजहां बिनवै हरिसों बलि राजिवनैन रजाय तिहारो ॥

Bhikhārīdās who flourished a century later, says about Gaṅg and Tulsidās :—

तुलसी गंग दोऊ भये, सुकविनके सरदार ।
जिनके काव्यनमें मिली, भाषा विविध प्रकार ॥

During this period there was a constant flow of Persian, Arabic and Turkish words in Hindi, and this led Bhikhāridās to give some latitude for the use of words of these languages : He says :—

ब्रजभाषा भाषा रुचिर, कहैं सुमति सब कोय ।
मिलै संस्कृत पारस्यो, पै अति सुगम जो होय ॥

Another writer goes a step further and he allows the use of Arabic words too. Thus he writes :—

अन्तर्वेदी नागरी, गौड़ी पारस देस ।
अरु अरबी जामे मिलैं, मिश्रित भाषा भेस ॥

This paved the way for the uninterrupted use of a language mixed with Persian and Arabic words. The reason was not far to seek. The Muhammadans were the rulers of the land and the Hindus in order to get into the service of the government, tried not only to learn Persian and Arabic, but also to use the words of those languages in their daily business. A large number of foreign words came to be used in Hindi for the purpose of rhyming also. Thus Hindi became a mixed language and was named Rekh̲tā.

GSL

5. HINDI AND URDU

The language which Amir Ḳhusro employed in his *Khāliq-bari*, *riddles*, *mukris*, etc., was called by him Hindi or Hindvi. It was the language current over large portion of northern India and was used by the gentry and the city-folk in their social intercourse and communication of thoughts and ideas; therefore it began to be called Reḳhtā. The word Reḳhtā is Persian in origin. Fallan calls it "the Hindustānī language as spoken by men," while Bate is of opinion that "the Hindustani language (being a mixed one) is called Reḳhtā.' The late Shams-ul-ulemā Moulānā Muhammad Husain Āzad says:—"This language is called Reḳhtā also, for different languages have made it strong, as a wall is made strong by brick, earth, mortar, whitewash, etc., or Reḳhtā means a thing fallen, scattered or in topsyturvy condition. It is called Reḳhtā because it is a collection of distracted words."* Reḳhtā is the name given to a metre also and Kabīr is said to have composed a large number of Reḳhtās.

Now there can be no doubt that this Reḳhtā (the Hindi or Hindvi of Ḳhusro) is the mother of modern Hindi, which in itself was originated

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* Āb-i-Hayāt, p. 21.

25744

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

from the Ārsha-Apabhraṃśa Prākrit. Its Hindu name was Antarvedī Nāgarī, because it was the spoken language of the people who lived between the *doab* of the Jumna and the Ganges. The Hindus did not use it for literary purposes, but it was spoken equally by the Hindus and the Musalmans. When the Musalmans came to India, they had to use it with the admixture of their own words and when the Muslim rule was well established a large number of foreign words came to be used in it and in the meanwhile the Hindus having learnt Persian, very profusely used foreign words. This converted it into a mixed language and the vehicle of expression of ideas of both the Hindus and the Musalmans.

Owing to the increase in the number of the Persian-educated Hindus or some other reason unknown to us, Raja Todarmal, the Revenue Minister of Akbar, made Persian the official language of his department in *Saṃvat* 1638 (1581 A.D.). This statement of the late Munshi Devīprasād, Munsif of Jodhpur, is supported by Professor Blochmann, who, under the caption "Hindu Rajas under the Mughals" wrote in the *Calcutta Review* in the seventies of the last century that all the revenue records—the *dastur-ul-amals* were in Hindi up to the middle of Akbar's reign, but were changed into Persian under the orders of Todarmal.

Todarmal himself was a Hindi poet and therefore cannot be accused of injuring his own language. But this can be said of him that while trying to make a sketch of the god Gaṇeśa, he made that of a monkey, as the Sanskrit saying goes. Hindi was degraded and Persian was applauded in the king's courts. Though the Muslim poets and emperors composed their verses in Hindi, yet it lost its old glory. If Todarmal had any idea of what his act will lead to, certainly he would not have done so.

Ḳhusro had written his Ḳhāliqbāri and riddles in Persian characters and it seems that Hindi poetic works were generally written in Persian characters by Muhammadan writers, for not only the *Padmāvat* of Jāisī, but even the work '*Hammir Hath*' by Chandrashekhar Vājpeyī was found written in Persian script. In support of this, the following riddle of Ḳhusro can be cited:—

अन्धा गूंगा बहरा बोले, बहरा आप कहाये ।
देख सफेदी होय अँगारा, गूंगेसे भिड़ जाये ॥
बांसका मन्दिर वाका बासा, बाशेका वह खाजा ।
संग मिले तो सिरपर राखें, वाको राव औ राजा ॥
सीसी करके नाम बताया, तामें बैठा एक ।
उलटा सीधा हिर फिर देखा, वही एकका एक ॥
भेद पहेली में कही, तू सुन ले मेरे लाल ।
अरबी, हिन्दी, फारसी, तीनो करो खयाल ॥

The solution of this riddle is *lāl* or ruby, but unless one knows the Arabic, Persian and Hindi words for ruby he cannot solve it. In Arabic *lāl* means red—and now Hindi has also adopted this meaning, but in Persian it means deaf and dumb and in Hindi it is a small bird which is generally kept in a bamboo-cage, so this bamboo-house is said to be its abode. *Bāshā* is a small hawk and eats up the *lāl*, so *lāl* is said to be the prey of *bāshā*. *Lāl* is also a ruby, so *raos* and *rajas* put it on their head or crown. Now, as spittle comes out by hissing or whistling, so the poet says that he gave out the secret by whistling and further says that in that is seated one and from whichever side you see or turn it upside down that one will remain. In Hindi *lāl* is a bird, a child and spittle. But the most significant part of the riddle is that whether you read it from the right or from the left there will be no difference. This is possible only when the solution of the riddle is written in Persian characters, for it cannot be changed owing to its peculiar spelling; as between the two *lāms*, there will always be only a single *ain* or *alif*. But if it had been written in Hindi or Nāgarī, it could not have been read both ways, as when reading it from the right it would become '*lalā*' instead of *lāl*. Sothe writing of Hindi in Persian characters was the necessary seed for the growth of the

GSL

magnificent tree of Urdu. Mīr Amman of Delhi, who wrote his famous book the '*Bāgho-bahār*' at the instance of Capt. Gilchrist of the Fort William College in 1802, gave in its preface what he considered to be the history of Urdu. The author says that when Akbar ascended the throne, people from different parts of the country flocked to the capital for trade and other purposes. Their languages were different, but by their interchange of talk a language grew up which was called Urdu.* Urdu means camp in the Tartar language. Mīr Amman's followers have gone even so far as to add that the name Rekhtā was given to this language by Persian poets during the reign of Shah Jahan.

Let us examine the statement in the light of history. We have already seen that centuries before Akbar or the Mughals were thought of,

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* हक़ीक़त उर्दू ज़बानकी बुज़ुर्गोंके मुँहसे यूँ सुनी है कि दिल्ली शहर हिन्दुओं के नज़दीक चौजुगी है। वहीं राजा परजा क़दीमसे रहते थे और अपनी भाखा बोलते थे। हज़ार बरससे मुसल्मानोंका अमल हुआ। सुलतान महमूद ग़ज़नवी आया। फिर ग़ोरी और लोदी बादशाह हुए। इस आमदोरफ़्तकी बाइस कुछ ज़बानोंने हिन्दु मुसलमानकी आमेज़िश पायी। आखिर अमीर तैमूरने .... हिन्दुस्तानको लिया। उनके आने और रहनेसे लश्करका बाज़ार शहरमें दाखिल हुआ। इस वास्ते शहरका बाज़ार उर्दू कहलाया। .... जब अकबर बादशाह तख़्तपर बैठे, तब चारों तरफ़के मुल्कोंसे सब क़ौम क़द्रदानी और फ़ैज़रसानी उस ख़ान्दान लासानीकी सुनकर हुज़ूरमें आकर जमा हुए। लेकिन हरेककी गोयाई और बोली जुदी जुदी थी। इकट्ठे होनेसे आपसमें लेनदेन सौदा सुल्फ सवाल जवाब करते एक ज़बान उर्दूकी मुक़र्रर हुई।

Amir Ḳhusro wrote in a language which is not different from Rekhtā or Urdu, but which he called Hindi or Hindvi. Akbar came to the throne in 1556 A.D. and Shah Jahan reigned from 1627 to 1658. But Amir Ḳhusro died in 1325 A.D. long long before Akbar and Shah Jahan were born and the language of Ḳhusro is as good as that of Wali, if not better. After Ḳhusro comes Kabīr on the scene. He was born in 1398, at Benares just seventy-three years after the death of Ḳhusro. In point of learning Kabīr was no match to Ḳhusro, but he was a saint of no mean order and could express himself very well not only in provincial dialects but in Hindi too. He not only wrote *pads* and *sākhīs*, but rekhtās* also. A few verses of his are as follows :—

दुखमें सुमिरन सब करैं सुखमें करै न कोय ।
जो सुखमें सुमिरन करै दुख काहेको होय ॥
यह तो घर है प्रेमका खालाका घर नाहिं ।
सीस उतारै भुइं धरै तब पैठै घर माहिं ॥
पाया कहैं ते बावरे खोया कहैं ते कूर ।
पाया खोया कुछ नहीं ज्योंका त्यों भरपूर ॥
सूरा सोइ सराहिये लड़ै धनीके हेत ।
पुजा पुर्जा कट गिरै तऊ न छांड़ै खेत ॥

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* Even Muslim poets of Urdu have used the work *rekhtā* in the sense of Hindi poetry as opposed to Persian:—

ग्रैर बेमानीसे बिहतर है तो कहना रेख़ता ।—Ab-i-Hyat, p. 21.

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बनारसी बोलीमें

अँधियरवामें ठाढ़ि गोरी का करलू ॥ टेक ॥
जब लगि तेल दियामें बाती,
येहि अँजोरवा बिछाय घलतू ।
मनका पलँग सन्तोष बिछौना,
ज्ञानके तकिया लगाय रखतू ॥
जरि गया तेल, बुझाय गइ बाती,
सुरतमें सुरत समाय रखतू ।
कहै कबीर सुनो भाई साधो,
जोतियामें जोतिया मिलाय रखतू ॥

रेख़ता

बिना बैराग कहु ज्ञान केहि कामका,
पुरुष बिनु नारि नहिं सोभ पावै ।
स्वांग तो साहुका काम है चोरका,
कपटकी झपटमें बहुत धावै ॥१॥
बात बहुत कहै झूठ छूटै नहीं,
सुखके कहे कहा खांड खावै ।
कहै कबीर जब काल गढ़ घेरिहै,
बात बहु बकै सब भूलि जावै ॥२॥

मन मस्त हुआ, तब क्यों बोले ॥ टेक ॥
हीरा पायो गाँठ गठियायो, बार बार वाको क्यों खोले ॥१॥
हलकी थी जब चढ़ी तराजू, पूरी भई तब क्यों तोले ॥२॥
सुरत कलारी भइ मतवारी, मदवा पी गइ बिन तोले ॥३॥
हंसा पाये मानसरोवर, ताल तलैया क्यों डोले ॥४॥
तेरा साहिब है घट माहीं, बाहर नैना क्यों खोले ॥५॥
कहै कबीर सुनो भाई साधो, साहिब मिल गये तिल ओले ॥६॥

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Nānak comes next to Kabīr. He was born in 1469, seventy-one years after Kabīr and wrote in a language which with a little admixture of Panjabi is nothing but *Kharī bolī* or Rekhtā. The following is a specimen of this :—

इस दमदा मैंनू की बेभरोसा,
आया आया न आया न आया ।
या संसार रैनदा सुपना,
कहीं दीखा कहिं नाहिं दिखाया ॥
सोच विचार करै मत मनमें,
जिसने ढूंढा उसने पाया ।
नानक भगतनके पद परसे,
निस दिन रामचरन चित लाया ॥

If the name Rekhtā had not been given to *Kharī bolī*, Kabīr could not have used the word. Therefore, it comes to this, that though the name Rekhtā was given to Hindi, by Persian poets, the event took place not in the reign of Shah Jahan but presumably in the reign of Sikandar Lodi, when the Kāyasthas began to study Persian.

This Rekhtā, as we have already seen, was written in Persian characters by Muhammadans, and the writings of the Hindus were in Hindi or Nāgarī characters. Munshi Naunidhrāi, whose *Dastūrsubiyān* and *Masdar Fayūz* are taught to beginners of Persian in *maktabs*, gives in his preface to the *Masdar Fayūz* the name Hindi to his language which is apparently Urdu. He says :—

करूँ बाद इसके बहिन्दी ज़बाँ।
कई क़ायदे फ़ारसीके बयाँ॥

Celebrated Muhammadan writers of Urdu poetry also used the word Hindi for Rekhtā or Urdu, thus—

क्या जानूं लोग कहते हैं किसको सरूरे क़ल्ब।
आया नहीं है लफ़्ज़ यह हिन्दी ज़बाँके बीच॥ (मीर)

मतलबको मेरे यार न समझे तो क्या अजब।
सब जानते हैं तुर्कको हिन्दी ज़बाँ नहीं॥ (आतिश)

Mr. Muhammad Abdul Qadir Sarwari, M.A., LL.B., writes in connection with the दीवाने हिन्दी of Bāqar Āgāh of Ellore :—

दीवानके सरवरक़ (मुखपृष्ठ) पर और ख़ुद अशयारमें भी कहीं कहीं "हिन्दी" हीका लफ़्ज़ इस्तेमाल किया गया है ताहम यह मालूम रहे कि इससे मुराद उन शाइरोंको उर्दू होती थी, क्योंकि वह उर्दूको हिन्दीसे कोई जुदा चीज़ नहीं समझते थे।

He proceeds thus :—

हिन्दी या हिन्दवी इसका क़दीमतरीन नाम था। उर्दू और दखनीके लिये भी यह लफ़्ज़ बिला तकल्लुफ़ इस्तेमाल होता था गोया 'उर्दू', 'हिन्दी' और 'दखनी' एक ही ज़बानके मुख़्तलिफ़ नाम थे।...इस ज़बानकी शाइरी रेख़्ता कहलाती थी।—Risālā Urdu, April, 1929.

In this way one single language owing to the difference in scripts was called Hindi and Urdu, and as time passed the Urdu phase of Hindi drew its nourishment generally from Persian and in the end became a separate language altogether. If there had been only one language, the unseemly quarrel between the protagonists of Hindi and Urdu would not have arisen. It will not be improper to consider here the fact that in spite of the influence of Persian on the languages of other provinces, specially of Gujerat and Sind, there remained only one language and no second language came into existence. The language of Gujerat is Gujerati. Amongst the Gujeratis there are not only Hindus and Muhammadans, but Pārsīs also. The difference between the speeches of the Hindus and Musalmans exists also in Gujerat. In the speech and writings of the Pārsīs, Persian words are largely used and the Gujerati literati complain that the language and spelling of the Pārsīs are defective. The difference between the Hindu Gujerati and the Pārsī Gujerati is something like that of Hindu Hindi and Muhammadan Hindi, but the script being one and the same, the difference is not perceptible and there is only one language.

The case of Sindhi is peculiar. It has no alphabet of its own and is written in Arabic characters. But it is amusing to find that by the

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generous use of dots above or below a letter, pronunciation of all the Sanskrit letters have been made available in these Arabic characters. Hindus and Musalmans both speak the same language ; and had there been any set of indigenous Sindhi characters, the quarrel between Hindus and Muhammadans about the language might have taken place in Sind also.

The chief difference between Hindi and Urdu is no doubt due to alphabet, but the fact which deserves special attention is that Urdu is meant for the followers of the Persian or Islamic culture while Hindi for that of the Aryan or Indian culture. And it is according to this standard of culture that the words and ideas of foreign or native origin are brought into the language. This led Raja Lakshmaṇ Sinha to write thus :—"In my opinion Hindi and Urdu are two separate speeches. Hindi is spoken by the Hindus of this country and Urdu is the speech of Muhammadans and the Persian-knowing Hindu. Hindi contains more words of Sanskrit, and Urdu those of Persian and Arabic."* This is the reason why *tatsama*, *tadbhava* and *deśaja* words or words of Arabic, Persian or Turkish origin are more or less used in the language. The spoken language of Hindus and Musalmans for ordinary intercourse is the same. Musalmans living in villages, speak the dialect of their particular village like their Hindu brethren. But the literary languages of Hindus and Muhammadans are different, and hence the gulf between the two, instead of being bridged, tends to become wider day by day. It is almost inconceivable that they will be one again, because the tendency is more in favour of separation than practical requirement.

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* हिन्दी रघुवंशकी भूमिका ।

It will not be out of place here to quote the opinion of the late Shams-ul-Ulemā Muhammad Husain Āzād. He says:—

उर्दूका दरख़्त अगरचे संस्कृत और भाषाकी ज़मीनमें उगा, मगर फ़ारसीकी हवामें सरसब्ज़ हुआ। अलबत्ता मुश्किल यह हुई कि बेदिल और नासिर अलीका ज़माना क़रीब गुज़र चुका था और उनके मोतक़िद बाक़ी थे। वह इस्तियारों और तश्बीहके लुत्फ़से मस्त थे। इस वास्ते गोया उर्दू भाषामें इस्तियारों और तश्बीहका रंग भी आया और बहुत तेज़ीसे आया। यह रंग अगर उसी क़दर आता कि जितना चेहरेपर उबटनेका रंग या आँखोंमें सुर्मा तो ख़ुशनुमाई और बीनाई दोनोको मुफ़ीद था। मगर अफ़सोस कि उसकी शिद्दतने हमारी क़ुव्वते बयानकी आंखोंको सख़्त नुक़सान पहुंचाया और ज़बानको ख़याली बातोंसे फ़क़त तुहम्मतका स्वाँग बना दिया। नतीजा यह

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संस्कृति मंत्रालय · भारत सरकार
सत्यमेव जयते
CSL

हुआ कि भाषा और उर्दू में ज़मीन आस्मानका फ़र्क़ हो गया ।*

MUSALMĀNĪ HINDI OR URDU.

For a long time Hindus were used to writing Hindi in Nāgarī characters, and Musalmans in Persian. But gradually the Musalmānī Hindi began to separate itself from the Hindu Hindi. Amir Ḳhusro or Inshā † or Nazīr when they wrote in Hindi, even in Persian script, had their eyes fixed on Hindustan and therefore their writings are not replete with foreign ideas. But other Muhammadan writers, who were brought up in the Semitic atmosphere and were themselves descendants of Semitised Persians or Turks, naturally brought in Semitic ideas into their poetry, and thus the Hindu Hindi and the Musalmānī Hindi were created. Another name for this Musalmānī Hindi is Urdu.

There is some difference of opinion as to who was the first poet of Urdu, for if some one puts forward the claims of Ḳhusro, another claims the distinction for Shujā-ud-dīn Nūrī, a friend of Faizī, the brother of Abul Fazl. Nūrī was the tutor to a son of a minister of Sultān Abul Husain Qutb Shāh of Golkunda. After him Qulī Qutb Shāh of Golkunda (1581-86) and his successor Abdullah Qutb Shāh, who ascended the throne in 1611, composed a large number of *ghazals*, *rubāīs*, *masnavīs* and *qasīdās*. But the honour of being the first poet in Urdu generally is conferred on Shams Walī Ullāh 'Walī' of Ahmadabad, and he is called 'Bābāe-Reḳhtā.' He visited Delhi during the reign of Aurangzeb and learnt the art of clothing Persian ideas in Indian garments at the feet of Shekh Said Ullāh Gulshan of Delhi.

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* Ābe Hayats, p. 52.

† The last Musalman writer of Hindi in Persian characters was Nazīr Akbarabādī. Syed Inshā Allah Khān's 'Rāṇī Ketkī-kī Kahānī' is a masterpiece of Hindi prose. He was born in Murshidabad and attended at first the court of Emperor Shāh Ālam of Delhi and then of Nawab Saādat Alī Khān of Lucknow.

When the *dīwān* of Walī reached Delhi in 1719, Hātam was the first to write *ghazals* in the language of Delhi. Nāji, Majnūn and Ābrū followed Hātam and were recognized as good poets. Emperor Shāh Ālam himself was a poet and his nom-de-plume in poetry was '*Aftāb*' and so it is said that the lamp, which Walī had lighted during the reign of Ālamgīr, shone as the sun in the reign of Shāh Ālam.

As the reader already knows, the claim of Walī to the title of *Bābāe* Reḳhtā cannot be admitted for the real *Bābāe* Reḳhtā is Ḳhusro and next comes the claim of Kabīr and Walī, if come at all, the latter's claim is the fourth on the list. The oldest name of the language is Hindi or Hindvi. The name Rekhtā comes next, but none knew it by the name of Urdu before the time of Shāh Ālam, for it is said that the celebrated poet Mīrzā Muhammad Rafi 'Sauda,' though a student of Shāh Hātam, was much benefited by his association with Khān Ārzū. It was Khān Ārzū who advised him to compose poetry in Urdu instead of in Persian, thus :—

मीरज़ा अब फ़ारसी तुम्हारी ज़बान मादरी नहीं; इसमें ऐसे नहीं हो सकते कि तुम्हारा कलाम अहले ज़बानके मुक़ाबिलमें क़ाबिले तारीफ़ हो। तबै मौज़ँ है। शेरसे निहायत मुनासिबत रखती है तुम उर्दू कहा करो।

From this it is clear that the word Urdu for Rekhtā was already in use when Khān Ārzū advised Saudā.

Delhi at that time being the capital of India, everything connected with it passed current and its language was no exception. To speak and write the king's language was no empty honour, so there were a number of poets in Delhi, whose language was imitated by writers in other places. But after the sack of Delhi by Nādir Shāh in 1739 the star of the city inclined to go down and after the invasion of Ahmad Shāh Durrānī, some of the famous poets including Saudā and Mīr Taqī left Delhi for Lucknow which then challenged the supremacy of the former, and had its star in the ascendant. Lucknow had a good patron of Urdu in

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सत्यमेव जयते
संस्कृति मंत्रालय · भारत सरकार
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the person of Nawab Āsaf-ud-dowlah, who appreciated poetry. Mīr Soz, Mīr Hasan and Qalandar Bakhsh Juraat followed Saudā to Lucknow, thus Lucknow became the centre of Urdu language and literary activities, and Delhi lost that coveted position. Juraat and Mīrzā Mazahar Jān Jānā are said to have composed *dohās* and *kabittas* in Hindi also, but we have not come across any specimen of these writings.

Before the ruin of Delhi, three Muslim ruling houses were growing up, in Hyderabad, Lucknow and Murshidabad. The battle of Plassey ruined the ruling house of Murshidabad. Lucknow was nearer to Delhi than to Hyderabad and though the Urdu poetry began to be composed at Ahmadabad, it attained its full development in Delhi, and Lucknow added to its glories. Nawab Āsaf-ud-dowlah honoured some of the Delhi poets by a grant of annuity of Rs. 6,000 each. The liberality of this Nawab knew no bounds and it was generally said, *Jisko na de moulā usko de Āsaf-ud-dowlah.* After a time Lucknow itself produced a number of poets, who were in no way inferior to those of Delhi, and was at the same time, as independent of the literary conventions of Delhi as the Nawab was of the emperor; and it is an undeniable fact that Lucknow has made Urdu what it is to-day.

Before Lucknow led in the matter of language, some words and suffixes and case-endings used in Urdu are considered inelegant and provincial even by the writers of Hindi. Regarding the use of *sõ* instead of *se*, Walī says :—

दिल वलीका ले लिया दिल्लीने छीन ।
जा कहो कोई मुहम्मद शाहसों ॥

Delhi people used *pai* and *par*, *talak* and *tak*, *kabhū* and *kabhī*, *rakhā* and *rakkhā*, *bithānā* and *baithānā*, and *pinhānā* and *pahnānā* but the poets and writers in Lucknow rejected *pai*, *talak*, *kabhū*, *rakhā*, *bithānā* and *pinhānā* and used the other set of words. For the phrase *is bābmẽ*, the Lucknow writers used to write '*is bāre-mẽ*. Before the Mutiny, the phrase was not used by the Delhi school. But the most significant change brought about by the Lucknow school is in connection with the present tense of verbs, formerly *jāe hai*, *āwe hai* were used, but now *jātā hai*, *ātā hai* are used all over India, not only in Urdu, but in Hindi also.

Very few among Muhammadan intellectuals and poets ever cared to study Indian literature, and their descendants too, though born in India, were brought up in an atmosphere and culture foreign to the country. The result was that a large number of foreign words and forms of expression came into the language and their Hindi retained its Indian character with difficulty and was actually Persianised and was given the name Urdu. This Urdu followed Persian so

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blindly that not only words, but idioms, proverbs and stories were bodily taken into it from this language. Loan of such materials from Arabic and Turkish languages also were taken.

Bhīm and Arjun are famous for their valour in Indian history, but Saudā did not remember them and imported Sām and Rustam from abroad. He says :—

रुस्तम रहा ज़मीं पे न साम रह गया ।
मर्दों का अस्मांके तले नाम रह गया ॥

In their description of beauty, Urdu poets never thought of *Draupadī* or *Damyantī*, but brought in *Lailā* and *Shīrī̃*. When *Farhād* and *Majnū̃* wept and bewailed their separation from *Shīrī̃* and *Lailā* respectively, the tears that dropped from their eyes, were not compared to the *Ganges* and the *Jumna*, but the Turanian rivers the *Jīhõ* and the *Sīhõ* were requisitioned for the purpose. When mountains were in demand, the Urdu poets brought in the *Besatū̃*, the *Shīrī̃* and the *Alwand*. In short, though the poems were composed in India, the poets' minds were roaming in Persia. Sometimes they used Indian similes and metaphors too, but that occurred very rarely.

In some of his verses Inshā had in his mind that he was in India. The following lines are an example of this :—

मिले पारेसे जो हड़ताल करके राखका जोड़ा ।
तो ताँबिसुरजी उगलें कोई नव्वे लाखका जोड़ा ॥

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संस्कृति मंत्रालय · भारत सरकार

नहीं कुछ भेदसे ख़ाली यह तुलसीदासजी साहब।
लगाया है जो इक भौंरेसे तुमने आँखका जोड़ा॥
लिपट कर कृश्नजीसे राधका हंसकर लगीं कहने।
मिला है चाँदसे यह लो अँधेरे माघका जोड़ा॥
ऐ इश्क़ अजी आओजी महराजोंके राजा
डंडौत है तुमको।
कर बैठे हो तुम लाखों करोडोंके सिर
घट इक आनमें चटपट॥
यह जो महन्त बैठे हैं राधाके कुंडपर।
अवतार बनके गिरते हैं परियोंके झुंडपर॥

Saudā has also deviated sometimes from the beaten track and used Indian similes, and a specimen of his composition is as follows :—

तरकश उलेंड सीना आलमका छान मारा।
मिज़गांने तेरे प्यारे अर्जनका बान मारा॥
मुहब्बतके करूं भुजबलको मैं तारीफ़ क्या यारो।
सितम पर्वत हो तो इसको उठा लेता है ज्यूं राई॥
नहीं है घर कोई ऐसा जहां इसको न देखा हो।
कन्हैयासे नहीं कुछ कम सनम मेरा वह हरजाई॥

But to tell the truth, the eyes of the majority of Urdu poets were towards the west, and their poetry seems to be over-flooded with the doings of *bulbul*, *gul*, *sharāb*, *ishq*, *buṭ*, *kāfir*, *sūfī*, *birahman*, *wāiz* or *nāsah*, *roze mahshar*, *shekh*, *zāhid*, *khizr*, *mansūr*, *shaitān*, *masīhā*, *Adām*, *Havvā* (Eve), *Shirī̃*, *Farhād*, *Lailā*, *Majnū̃*, *Usuuf* and *Zulekhā*, etc. All these have connections with Persia, Arabia and Turkey, therefore the reader of Urdu poetry, who has no knowledge of them, cannot appreciate it. The allusions are all unintellegible to the average Indian who is ignorant of the literature of the countries concerned.

In lovers' meetings during the night, it is thought necessary that *sāqī* the cup-bearer should be present. *Sāqī* is an Arabic word and we have no suitable word to translate it. In India we have liquor-houses and liquor-sellers, but there is no *sāqī* whose duty it is to offer cups during love-meetings. In our country we had no drinking of that kind and therefore no *sāqī*.

The Urdu poets are full of praise of liquor as will be seen from the following quotations :—

मस्ती व बेखुदीमें आसूदगी बहुत थी ।
पाया न चैन हमने तर्क शराब करके ॥ (मीर)

लुत्फ़े मय तुझसे क्या कहूं ज़ाहिद ।
हाय कम्बख़्त ! तूने पी ही नहीं ॥ (दाग़)

पिला मय आशकारा हमको किसकी साक़िया चोरी ।
ख़ुदाकी जब नहीं चोरी तो फिर बन्देकी क्या चोरी ॥
मय भी है मीना भी है साग़र भी है साक़ी नहीं ।
जीमें आता है लगा दें आग मयख़ानेको हम ॥ (गोया)

बहार आयी है भर दे बादए गुलगूंसे पैमाना ।
रहे लाखों बरस साक़ी तेरा आबाद मयख़ाना ॥

All the poets were not drinkers, but they symbolised liquor to love, and *sāqī* to poet and when using the symbol they felt intoxicated. Urdu poets owing to Persian or Arabic traditions were complaining against *falak* (sky), because they thought that it rotates by itself; and therefore it does not like that others should sit quietly at ease.

According to Muslim belief—and this is shared by Christians also—all the dead will be placed one day before God and will be sent to heaven or hell according to their good or bad deeds. In heaven they will get rivers of liquor and fairies, and in hell, they will have to face terrible fire. Musalmans also believe that those that will repent, will be forgiven, and as God is very merciful, He will forgive even those who will not be repentant.* This day is called the *roze-mahshar* or *intiqam* or *qayāmat-kā din.* This Day of Judgment is also responsible for Urdu verses, like the following:—

क़रीब है यार रोज़े महशर,
छिपेगा कुश्तोंका ख़ून क्यों कर।
जो चुप रहेगी ज़बाने ख़ंजर,
लहू पुकारेगा आसतींका॥ (दाग़)

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* The following Persian verse truly represents this idea:—

शनीदम् कि दर रोज़े उम्मेदी बीम।
बदाँरा बनेकाँ बेबख़्शद करीम॥

है यह ज़ुल्म चन्दरोज़ा
है एक दिन इन्तिक़ामका भी।
अमीर हम्माम गर्म कर लें,
ग़रीबका झोंपड़ा जलाकर॥ (अमीर)

Urdu poets hope that the case against their beloved will be decided on the Day of Judgment; but some of the poets, have become suspicious that their case may not be taken up at all.

Ishq (love), *āshiq* (lover) and *māshūq* (beloved) are as much the life of Urdu poetry as liquor. *Buṭ* means an idol, but in Urdu poetry along with its Arabic synonym *sanam* it is used for the beloved. *Māshūq's* house is called the *buṭkhānā* or *dair* and the lover is called *buṭparast* or *sanamparast* (idol-worshipper). According to the *Qurān* that man is a *Kāfir* who worships and prays to gods other than God with the hope that these will give him what God alone can give, but the poets have used the word *kāfir*, for a beloved. Ghālib says:—

मुहब्बत में नहीं है फ़र्क़ जीने और मरनेका।
उसीको देखकर जीते हैं जिस काफ़िरपे दम निकले॥

A Sufi Persian poet described himself a *kāfir* of *ishq*, thus:—

काफ़िरे इश्क़म मुसल्मानी मरा दरकार नेस्त।
हर रगी मन तार गश्ता हाजते ज़ुन्नार नेस्त॥

The poet means to say that he is mad after love (*i.e.*, love of God) and does not want

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Muhammadanism, but at the same time he does not require the sacred thread even, as the sacred wire has gone through all his veins.

Wāiz or *nāsah* means a preacher, but Urdu poets use the word for those who claim the monopoly of religion and ridicule the true-worshippers of God, who are neither hypocrites nor followers of custom. Therefore Urdu poets poke fun at them and make them ridiculous in the eye of the public.

G̣hālib says :—

कहां मयख़ानेका दरवाज़ा ग़ालिब और कहां वाइज़ !
पर इतना जानते हैं कल वह जाता था कि हम निकले ॥

Drink is *hārām* (prohibited) according to the Qurān and is a subject of religious sermons by preachers. But in the above verse G̣hālib conveys very beautifully the idea that they do not preach for themselves, but only for others. The poet says that there is a great distance between a preacher and a liquor-shop, because the latter's business relates to prohibition and therefore he cannot be near it. But notwithstanding this, the poet asserts that the preacher was entering the liquor-shop when he was coming out.

Shekh and *zāhid* are also such words. *Shekh* means an elderly person and *zāhid* means teetotaller, but the Urdu poets used the word for hypocrites and persons outwardly passing as religious men. The latter are always taken to task for their hypocrisy. The following is a specimen of such attacks :—

ज़ाहिद न तुम पियो न किसीको पिला सको ।
क्या बात है तुम्हारी शराबे तहूरकी ॥ (ग़ालिब)
किसीकी तो ज़ाहिदको होती मुहब्बत ।
बुतोंकी न होती ख़ुदाकी तो होती ॥
हुआ है चार सिजदोंपर य दावा ज़ाहिदो तुमको ।
ख़ुदाने क्या तुम्हारे हाथ जिन्नत बेच डाली है ?
य शेख़जी जो मुसल्ला बिछाये बैठे हैं ।
बुतोंकी यादमें आसन जमाये बैठे हैं ॥
किसीपर मर मिटे होंगे, मये गुलगूँ भी पी होगी ।
जवानीमें जनाबे शेख़ने क्या कुछ न की होगी ॥
ज़ाहिद शराब पीने दे मसजिद में बैठकर ।
या वह जगह बता कि जहांपर ख़ुदा न हो ॥
तके है ज़ाहिद शराबे गुलगूँ
हुआ है दिल भी ख़राब आधा ।
खिला दे साक़ी बलासे इसको,
डुबोके तूभी कबाब आधा ॥

Sijdah is kneeling and bowing down at the time of prayers. Perhaps somebody was taken to task by *zāhids* for not attending at the prayers, who retorted by saying that their boast of being religious men consisted only in kneeling four times. Has God sold out to you

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heaven, so that you would be at liberty to admit or not to admit anybody at your sweet will? As a *zāhid* is a follower of religious routine he has no love for anybody, not even for God. As far as *shekhji* is concerned, the poet says that in his younger days, he must have drunk and loved somebody, but now he has turned the proverbial cat 'which was going on pilgrimage after devouring seventy mice.'

Khizr is the name given to an angel of the Muhammadans. *Aśvatthāmā*, *Bali*, *Vyās*, *Hanumān*, *Vibhīṣan*, *Kṛpa* and *Paraśurāma* are considered to be ever-living, and such is also the case with *khizr*. There is a belief among Musalmāns that *khizr* guides and puts them on the right track, if ever they go astray. The quarter known as Kidderpore in Calcutta is named after *khizr*. The following verse of Dāgh explicitly explains the above meaning:—

हम इक रास्ता गलीका उसको दिखाके दिलको हुए पशेमां ।
य हज़्रते खिज़्रको जता दो किसीको तुम रहबरी न करना ॥

Shaitān or Satan is another angel of Musalmāns. According to the Qurān, when God created Adam He ordered all angels to bow down to him. All the angels obeyed the order, but Satan refused to do so, and said that as he was created from fire, and Adam was created from earth, he could not bow down to him. God was much displeased at Satan's pride and ordered him to leave heaven.

Satan demanded the reward for his services and which was that he be allowed to live up to the doomsday. When God granted his prayer, Satan said to Him that he would lead astray His worshippers. On this God said that those who would be His true worshippers would never be misled by him.

Ādam and *Havvā* (Eve) were the names given to the human couple who were created without parents. Before coming to the world, they used to live in heaven and were enjoined by God not to eat the forbidden fruit, but being misled by Satan, Eve herself tasted it and made her husband taste it too. He was then ordered to quit heaven. The poet Ghālib has very nicely put the idea underlying the story in the following lines :—

निकलना ख़ुल्दसे आदमका, सुनते आये थे लेकिन ।
बहुत बेआबरू होकर तेरे कूचेसे हम निकले ॥

Jesus Christ was the founder of the Christian religion, but Muhammadans also consider him as one of their prophets. It is said that Christ used to cure patients of their maladies and make the dead come to life again. A lover is cured of his disease by the generous glances of his beloved and therefore the Urdu poets call their beloved Īsā, Masīh or Messiah.

वादा है मेरे मसीहासे यहां आनेका ।
एक दम और न आये जो अजल आयी हो ॥

Shīrī Farhād, Lailā Majnū and Zulekhā Usuf are famous as true lovers. Shīrī was a very beautiful woman of Irān and Farhād, a Chinese artist, was very much enamoured of her. Ḵhusro, the Shah of Irān, also fell in love with her and somehow or other took her to his palace. But Shīrī was in love with Farhād and used to bewail her separation from him. Ḵhusro, with the consent of Shīrī, wanted to test the genuineness of Farhād's love and proposed that Farhād should cut out a canal through a mountain and bring it to the palace and if he succeeded in this, he would get Shīrī as a reward. But when Farhād did bring the canal to the palace, the Shah misrepresented to him that Shīrī had died. This led to the suicide of Farhād and when Shīrī got this news, she also committed suicide. Majnū, whose real name was Qais, was an inhabitant of Nejd, the land of the Wahābi leader Ibn Saūd, now King of Hedjaz. He was so mad after Lailā that he was unconscious of his body even. Urdu poets sometimes describe themselves Farhād or Majnū and at times more than they. A poet addressing his beloved says :—

क़ैसो फ़रहादके क़िस्से तो सुना करते हो लेकिन ।
दाद दो इसको कि हमने तुम्हें कैसा चाहा ॥

Usuf was also a prophet of the Musalmāns and lived in the land of Kinān—Canaan of the Bible. It is said that he was so beautiful that three-fourths of the world's beauty was found in his own person. But his brothers grew jealous of him and sold him to an Egyptian trader, who in his turn sold him to the king of Egypt. The queen of Egypt named Zulekhā was very fond of him, made love proposals to him and left no stone unturned to gain her object. But when he did not comply with her request, she caused him to be put in prison and made him uneasy by other means also. At last, when the king was apprised of the facts, he proclaimed Usuf his heir and successor and after some time Usuf became king. Usuf's father Yāqūb had lost his eyesight owing to his separation from his son, but when he heard that his son Usuf was king of Egypt and hale and hearty, his eyesight returned to him. Urdu poets have given a graphic description of the horrors of the Egyptian jail, the eyesight of Hazrat Yāqūb and the beauty of Usuf. A poet says :—

तुम वो यूसुफ़ हो कि अच्छा भी तमाशाई हो ।
दीदए हज़्रते याक़ूबकी बीनाई हो ॥

Sufism and *ishq* and *āshiq* and *sūfi* are synonyms. It is difficult to say positively whether the word *sūfi* comes out of the Greek word *sophia* or the Arabic word *soof*, but most probably its origin is *sophia*, which means wisdom and Sūfīs being lovers of God are taken to be wise. The Arabic word stands for wool or fur and Persian saints' robes are generally woolen, therefore it is not surprising that God-loving saints came to be called Sūfīs and their doctrines Sufism or *Tasavvuf*. *Tasavvuf* is a sort of *Vedānta*. Sūfīs believe and say that all souls have sprung from God and will return to Him in the end. Whatever He has created is His own soul. Everything is useless without the love of God. Worldly life is separation from God and so on and so forth. Bigoted Musalmāns give Sūfīs the name of *rind* or non-followers of religious precepts. But several Persian and Urdu poets feel proud of imitating the Sūfīs and using the word *rind* for themselves in the sense of fearless. In short, Sufism is a kind of *ekātmavāda* or *sarvātmavāda*.

Sūfīs consider themselves *āshiq* and God *māshūq*. *Ishq* or love is said to be of two kinds, the one is called *ishqe haqīqī* and the other *ishqe majāzī*. *Haq* means God, hence *ishqe haqīqī* is 'love of God.' God is called *māshūqe haqīqī*. *Ishqe majāzī* is love of worldly things or men, hence man is a *māshuqe haqīqī*. *Ishqe kāmil* is another name for *ishqe haqīqī*. Many Urdu poets think that the *ishqe majāzī* is a stepping stone to *ishqe haqīqī*, therefore Urdu poetry is full of the doings of *āshiq* and *māshūq*.

Inspite of Sufism being a part and parcel of Islam, bigoted Musalmāns call it *kufr* (infidelity) and do not hesitate to call Sūfīs, *kafirs* and *rinds*. The reason seems to be that the basic principle of Sufism is *Advaitavāda* of the *Vedānta* philosophy which with a little admixture of the *Yoga* and *Bhakti* (devotion) has been cast into the Muslim mould. Persia and Arabia had relations with India; and as the '*Brahmavāda*' of the *Vedānta* was analogous to the '*tauhīd*' (one-God doctrine) of Islam, there arose a sect which though retaining Musalmān appearance, became *prema-mārgī Vedāntī.* There was a time when *tasavvuf* was the most famous and important doctrine in Arabia and Mesopotamia and all learned men were turning towards Sufism.

Umar-bin-Usmān-e-Makī had written very wonderful books on Sufism, but did not show them to anybody. It is well known that when the *guru* of Śrī Rāmānujāchārya initiated him into *Vaiṣnavism* he expressly forbade him not to divulge the *mantra* to anybody. But Rāmānuja disobeyed the injunction of his *guru* and began to shout the *mantra* from the top of a hill close by, for the simple reason that he alone would be responsible for the violation of his *guru's* order and would gladly undergo any punishment, but the hearers of the blessed *mantra* would be benefited; for the latter must not be deprived

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
सत्यमेव जयते
संस्कृति मंत्रालय · भारत सरकार

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of this great benefit, for his own safety. And so it was that when the works of Makī came into the hands of God-loving Mansūr, he began reading them openly in the market-place and street-corners. The bigoted Maulavīs became enemies of not only of Mansūr, but were much dissatisfied with Umar-bin-Usmān too and this created dissension between them. Mansūr was compelled to leave for Baghdad, but when difference arose between the learned Junaid and himself, he repaired to Shustar and lived there not as a saint or devotee but as a learned man.

Afterwards Mansūr went to Mecca and for a year gave himself up to religious penances and austerities before the *Kaabā.* He returned to Baghdad again, but people began to detest him, so much so that he visited fifty cities, but nowhere was he allowed to stay. The bigoted Musalmāns made his life miserable, and in Persia he was proclaimed an infidel and put to death. The following verse in connection with the capital punishment of Mansūr * is very familiar to Urdu readers:—

चढ़ा मन्सूर सूलीपर पुकारा इश्क़बाज़ोंको ।
य उसके बामका ज़ीना है आये जिसका जो चाहे ॥

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* The real name of Mansūr was Husain and his father's name was Mansūr. But Husain adopted the name of his father and made him famous all over the world.

It is said that when Mansūr was being taken to the scaffold, he cast his eyes on the crowd and shouted हक़, हक़ अनअल हक़ (ब्रह्म, ब्रह्म अहं ब्रह्मास्मि). A faqir came forward and asked him what *ishq* was. He replied, "You will see to-day, to-morrow and the day after, *i.e.*, to-day he will be beheaded, and to-morrow burnt and the day after will be disgraced."

There was another *āshiq* martyr, named Sarmad. He was an Armenian Jew and had accepted the Prophet's religion. He came to trade in India and reached Delhi during the reign of Shah Jahan. Dārā Shikoh, the heir-apparent of Shah Jahan, was a great admirer of Sūfīs. He had caused the Vedas, the Upaniṣads and other Sanskrit books to be translated into Persian. Sarmad was an influential Sūfī and used to visit Dārā. He also pronounced his benediction that Dārā would get the throne. But this cost him his life, for Aurangzeb conspired with the Mullāhs and got a *fatwa* (verdict) from them for the murder of Sarmad. When Sarmad got the news, he said :—

देर अस्त कि अफ़सानए मन्सूर कुहन शुद ।
अकनू सरि नौ जलवा दिहम् दारो रसनरा ॥

i.e., it is long that the story of Mansūr has become old. Just now I renew it by mounting the gallows.

On the day of his murder Sarmad said :—

बज़्में इश्क़ तो अम् मी कुशन्द ग़ौग़ा एस्त ।
तो नीज़ बरसरे बाम आ कि ख़ुश तमाशा एस्त ॥

i.e., I am being murdered for the crime of my love for Thee and this is the cause of the uproar. Come Thou on the housetop and behold how good the sight is.

As *tasavvuf* (mysticism) has come into Urdu and Hindi through Persian, it is necessary to say something about the works on the subject in Persian. The oldest book on metaphysics and ethics in Persian is *Hadiquā* by Hakim Sanai. In this book are described the effects that are produced on soul, by the association of body and mind. The ideas of purity, mercy and devotion are also exhaustively dealt with in it. The next book is *Masnavī Attār* by Khwaja Farid ud-din Attār. Maulana Jalāl-ud-dīn Rūmī, whose Masnavī is the most authoritative work on Sufism speaks very highly of Sanai and Attār. Says he, 'Attār is my soul and Sanai the two eyes.' Maulānā Rūmī flourished in the thirteenth century A.D. His *Masnavī* is sung in such a way in Persia, Bokhara, Afghanistan and India that hearers could hardly restrain themselves, and became senseless. Maulānā Rūmī was a believer in *ātmavāda* (spiritualism), *advaitavāda* (monism) and *janmāntaravāda* (transmigration of soul). In the following Persian verse he reveals his love of God :—

शाद बाश ऐ इश्क़ ! ख़ुश सौदाए मा ।
ऐ तबीबे जुमला इल्लतहाए मा !
ऐ दवाए नख़वतो मामूसे मा !
ऐ तो अफ़लातूनो जालीनूसो मा !

O love! my good madness, O physician of all my maladies, O medicine of my pride and fame, O my Plato and Jālinūs be happy.

Munshi Maheshprasād Sādhu Maulavī Fāzil says, 'Maulana Roomi flourished in the 13th century. During those days and before that time, India had connection with Afganistan, Balḳh, Persia and Arabia. * * * Indian knowledge and sciences were carried and propagated there by Al-Beruni, Masudi and other learned men, hence it is undoubted that several important conclusions of the Maulana are really based on Indian knowledge and science.' *

Ḳhusro Naosherwā, king of Iran, had got the '*Panchatantra*' translated into Pahlavi by Hakim Barzor. He reigned from 531 to 579 A.D. and this shows that the story of a lion and a hare which the Maulānā has given in his *Masnavī* is based on the Indian story.†

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* मौलाना रूम और उनका काव्य (भूमिका)

† बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम् ।
पश्य सिंहो मदोन्मत्तः शशकेन निपातितः ॥

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The Upanishads had already been translated during the reign of Naosherwā, therefore there is no doubt that the Maulānā had knowledge of the teachings of Indian spiritual science before he composed his famous work. But this Indian science was placed by Muslim Sūfīs before us in the garb of *tasavvuf* (Sufism).

It is a matter of great regret that Sufism which had such spirited followers, as Mansūr and Sarmad, who gave up even their lives for the cause, did not remain in its pristine glory, owing to men of loose morals that had come into the fold. Amir Ḳhusro, though a disciple of a Sūfī, was very much displeased with them. But notwithstanding of this, Ḳhusro's Persian poetry is very highly appreciated by Sūfīs and it is said that on hearing it some of them lost senses, others became insane and some actually died. The cause of the degradation of Sufism seems to be that some of them have openly declared *ishqe majāzī* as *ishqe haqīqī* in disguise and proclaimed some of the drunkards and men of loose character as the Sūfīs who have reached up to God.

In writing about Umar Khayyam Maulānā Shiblī says :—" It is clearly proved that he certainly used to drink. It is much to be regretted that he was a philosopher and not a Sūfī, otherwise this liquor would have been declared as the liquor of knowledge as in the case of Hāfiz.''

To explain difficult subjects by stories is a very old method of interpretation. Sometimes the matter is explained by similes and metaphors in such a way that an ordinary reader cannot grasp the real meaning and thinks of only the meanings of the words. He takes the story at its face value. And at other times small points are expanded and big volumes are written on them. In the Vedas we find the story of the battle of Indra against Vritra and the illicit connection between Ahalyā and Indra. These are all allegorical stories and are meant to illustrate atmospheric phenomena. Vritra is cloud and Indra is the rising sun, similarly Ahalyā is night and is outraged by Indra—the sun. The readers of *Purāṇas* which have carried the metaphors too far, having no idea of the real matter, take them as facts. This system of interpretation underlies the Buddhist *Jātaka* stories also. These stories generally are fictitious and are used to explain the the abstruse doctrines. This was the case with the stories of *Masnavī* also, which were generally love-stories written in verse of which the lines rhyme. Maulānā Rūmī has also followed this old method. His idea was to place Sūfī doctrines before the common people in the most acceptable form. He, therefore, utilized stories that were commonly known to people, for he says :—

> ख़ुशतराँ बाशद कि सिर्रेंदिलबराँ ।
> गुफ़्त आयद दरहदीसे दीगराँ ॥

i.e., it is better that the secrets of the beloved be made known through the conversation of others. The Sūfī poets of Hindi describe the beauty and other enchanting qualities of the beloved and make their hero fall in love with the heroine and then carry the *ishqe majāzī* to the plane of *ishqe haqīqī* and at the end explain the allegory. Just as in the *mukrīs* of Ḵhusro, the author in the end says that what he was driving at was not what the reader was thinking about, but something else, so the *Masnavī* brings the reader to a place which he never thought of in his dreams. The Sūfī poets of Hindi were Qutban Sheḵh, Manjhan, Jaisī, Usmān, Qāsim Shāh and Noor Muhammad and they respectively wrote the books, named *Mrigāwatī*, *Madhumāltī*, *Padmāvat*, *Mugdhāwatī*, *Premāvatī*, *Swapnawatī* and *Hans Jawāhar*. But Jāisī is pre-eminently the best of the lot.

Malik Muhammad Jāisī was a resident of Jāis in the district of Rai Bareili. Jāis is in Baiswāṛā, so his language is Baiswaṛī or eastern Hindi. The hero of his story is Ratansen of Chittor and the heroine is Padmāvatī, the daughter of Gandharvasen, the king of Siṁhal.

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The story is made to convey the idea that love's path is full of thorns and the man who does not care about obstacles reaches his destination and obtains God's light. Jāisī, being a Musalmān, his faith in his religion was great, hence in the beginning of his work he has praised the Prophet and the four friends (*chār yār*). But the story has been written so well, that unless a reader knows the writer he cannot suspect him to be a man of a different faith. The description of the marriage ceremony, the usages and customs connected with it and the worship of the *devatās* and connected rituals are given so graphically and elaborately and at the same time so beautifully that no Hindu writer can improve on it. The style of Jāisī is so fascinating and artistic that a well-decorated picture comes before the eyes of the reader.

The story of the Padmāvat, in short, is as follows :—

"Padmāvatī was the daughter of Gandharvasen, the king of Siṁhal. She had no equal in beauty and loveliness in the whole world. She had a parrot, handsome and learned, who was called Hīrāman. Owing to the king's wrath, the parrot flew from Siṁhal and reached Chittor, where Raja Ratansen purchased it for a lac of rupees. One day when the Rājā was out for hunting, his queen Nāgmatī grew very proud of her beauty and asked Hīrāman, the

CSL

parrot, whether there was any woman, as beautiful as she. The parrot replied that the difference in beauty between the queen and Padmāvatī (the princess of Siṁhal) was that between the dark night and the bright day. The queen was very much disconcerted at the reply, and fearing lest the parrot may inform the Raja about Padminī ordered her handmaid to kill it. But afraid of the king's great displeasure the handmaid concealed the parrot in her house. When the king returned he did not see the parrot, and became very angry. But when it was brought before him the parrot related the whole story and gave a full description of Padminī's beauty. Excited by this, the king fell down senseless. Coming to himself he left his capital and kingdom dressed as a *jogi.* The parrot acted as his guide and sixteen thousand princes followed the king in the garb of *jogis.* From Kalinga this party of *jogis* sailed for Siṁhal and reached there after experiencing many and great hardships.

"The Raja made a Śiva temple his headquarters and began along with the other *jogis* to meditate on Padmāvatī. Hirāman carried the news to Padmāvatī. On account of sincere love of the Raja, Padmāvatī also became uneasy and on the day of *Śrī Pañchamī* went to worship Śiva in that very temple. But the Raja, unable to stand the charm of her beauty, lost his senses and Padmāvatī returned to her palace. When he regained his senses, the Raja was much perturbed. The princess on hearing the Raja's condition, sent words to him saying that he lost the opportunity that presented itself to him and that it was not possible for him to have her, unless he invaded the fort. Having obtained supernatural powers from the god Śiva, the Raja tried to enter the fort with the other *jogis*, but as the day had already dawned, he was arrested. When Ratansen was being carried to the scaffold under orders of Gandharvasen, the king of Siṁhal, the sixteen thousand *jogis* attacked the fort and besieged it. Ratansen was victorious by the help of Mahādeva, Hanumān and other gods. Having recognized Mahādeva among the *jogis*, Gandharvasen asked him to give Padmāvatī in marriage to whomsoever he wished and thus Raja Ratansen and Padmāvatī came to be married. Ratansen brought his new bride to Chittor.

"There was in the court of Ratansen a pandit named Rāghava Chetan. He had obtained the services of a Yakshiṇī and was thus able to show the moon on the first day (*pratipada*) after the new moon. For this the Raja was much displeased and drove him out of court. In order to avenge the insult Rāghava went to king Allāh-ud-dīn and highly praised the beauty of Padmāvatī or Padminī. On this the king Allāh-ud-dīn sent word to the Raja to send

Padminī to his *harem*. This enraged the Raja very much and he prepared himself for fight. Allāh-ud-dīn laid siege to Chittor, but unable to enter the fort he pretended to sue for peace. When the Raja was playing at chess with Allāh-ud-dīn, the latter caught a glimpse of Padminī's beauty, by its reflection on a mirror and became senseless for a time. On the day of the king's departure for Delhi, when the Raja went to see him off at the outer gate the soldiers of Allāh-ud-dīn, who were kept concealed near by, captured the Raja and sent him to Delhi.

"At first Padminī was much perplexed, but afterwards she made a plan to deliver her husband from the enemy. Gorā and Bādal were two very brave Kshatriyas and they managed to send armed soldiers in 700 palanquins to Delhi and sent word to Allāh-ud-dīn that Padminī would go to his *harem* after seeing her husband. The king was caught into the trap. A palanquin was placed before the Raja's cell. A blacksmith came out of it and cut off the Raja's fetters. The Raja got upon a horse which was already kept in readiness and drove off. Gorā engaged himself in encounters with Allāh-ud-dīn's forces, and Bādal saw Ratansen reach Chittor safely. On his return to Chittor, Padminī informed him that Devapāl, the Raja of Kumbhalner, had sent her an insulting proposal.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

Ratansen lost no time and besieged Kumbhalner and a deadly battle ensued in which both the Rajas were killed. Ratansen's body was brought to Chittor and both his Ranis ascended the funeral pyre and were reduced to ashes. When Allāh-ud-dīn again went to invade Chittor, he found there only a heap of ashes.

In the end of the story the poet explains the allegory thus:—

तन चितउर मन राजा कीन्हा ।
हिअ सिंहल बुधि पदमिनि चीन्हा ॥
गुरू सुआ जेहिं पंथ देखावा ।
बिन गुरु जगत को निरगुन पावा ॥
नागमती यह दुनिया धन्धा ।
बांचा सोई न यहि चित बंधा ॥
राघव दूत सोइ सयतानू ।
माया अलाउदी सुलतानू ॥
प्रेमकथा यहि भांति बिचारू ।
बूझि लेहु जो बझहि पारू ॥

In the beginning of the 19th century Mīr Walī Muhammad Nazīr had composed a number of *masnavis*. He was known as Nazīr Akbarābādī. Akbarābād is a quarter in the city of Agra, which is now known as Tājgunj. It was the capital of Emperor Akbar. Nazīr left his mortal frame in 1832 A.D. Some of the names of his *masnavis* were *Ādamīnāmā Jogīnāmā*, *Kauṛīnāmā*, *Banjāranāmā*, *Buṛhāpenāmā*, etc. He wrote in so simple and attractive a language that even to-day his verses are in everybody's lips in Agra and elsewhere. The following are a few examples :—

यारो सुनो य दधिके लुटैयाका बालपन ।
औ मधुपुरी नगरके बसैयाका बालपन ॥
मोहन सरूप नृत्य करैयाका बालपन ।
बनबनमें ग्वाल गौएं चरैयाका बालपन ॥
ऐसा था बाँसुरीके बजैयाका बालपन ।
क्या क्या कहूं मैं कृष्ण कन्हैयाका बालपन ॥
पर्देमें बालपनके ये उनके मिलाप थे ।
जोती सरूप कहिये जिन्हें सो वो आप थे ॥

He had an exceptional knack of explaining such difficult subjects as *tasavvuf* (mysticism). On "What is death" he says :—

जो मरना मरना कहते हैं, वह मरना क्या बतलाय कोई ।
वाँ जो हर बाहें खोल मिले, सब अपनी अपनी छोड़ दुई ॥
सौ डालो आँख दुरंगीको, जब एकरंगीने मार सुई ।
नै मर्दोंका गुलशोर रहा नै औरतकी कुछ आह हुई ॥
माटीको माटी आग अगिन, जल नीर पवनको पवन हुई ।
अब किससे पूछिये कौन मुआ, और किससे कहिये कौन मुई ॥
याँ एक तरफ तो दूल्हा था और एक तरफको दुलहन थी ।
जब दोनो मिलकर एक हुए तब बात रही क्या पर्देकी ॥

नै राजाका सन्देह रहा नै भेद रहा कुछ रानीमें ।
जब घेरे मिल गये घेरोंमें और पानी मिल गया पानी में ॥
याँ जिनको जीना मरना है, ऐ यार उन्होको डरना है ।
जब दोनो दुख सुख दूर हुए, फिर जीना है ना मरना है ॥

The following quotations from the writings of Nazīr proved his mastery over the language, elegance of his style and grasp of questions not only of this world but of the other world also :—

कोई कहता है कि जोगीजी किधरको आये ।
सच कहो कौनसी नगरीमें तुम्हारा है वतन ॥
तुम तो आते हो नज़र हमको नयेसे जोगी ।
सच कहो जोग लिया तुमने य किसके कारन ॥
गर गुरू हुक्म हो बनवा दें तुम्हारा अस्थल ।
शहरमें बाग़में या बर लबे दरियाए जुमन ॥
याकि मथुरा जो पसन्द आये तो वाँ जगह लें ।
या खदिर बनमें महाबनमें हो या बृन्दाबन ॥
जब तो सुन सुनके कहा मैंने य उससे बाबा ।
तुमको क्या काम फ़क़ीरोंसे य करना अनबन ॥
और वतन पूछ हमारा तो य सुन बाबा ।
या गली दोस्तकी या यारके घरका आंगन ॥

—जोगीनामा ।

मसजिद भी आदमीने बनायी है याँ मियाँ ।
बनते हैं आदमी ही इमाम और ख़ुतबाख़्वाँ ॥

पढ़ते हैं आदमी ही करान और निमाज़ याँ ।
और आदमी ही उनको चुराते हैं जूतियाँ ॥
जो उनको ताड़ता है सो है वह भी आदमी ॥
—आदमीनामा ।

क्या क़हर है यारो जिसे आ जाय बुढ़ापा ।
और ऐश जवानीके तईं आय बुढ़ापा ॥
इशरतको मिला ख़ाकमें ग़म लाय बुढ़ापा ।
हर कामको हर बातको तरसाय बुढ़ापा ॥
सब चीज़को होता है बुरा हाय बुढ़ापा ।
आशिक़को तो अल्लाह न दिखलाय बुढ़ापा ॥
—बुढ़ापेनामा ।

टुक हिर्सो हवाको छोड़ मियाँ मत देस बिदेस फिरे मारा ।
क़ज़्ज़ाक़ अजलका लूटे है दिन रात बजाकर नक्कारा ॥
क्या बधिया भैंसा बैल शुतर क्या गौनें पल्ला सिर भारा ।
क्या गेहूं चावल मोठ मटर क्या आग धुआँ और अंगारा ॥
सब ठाठ पड़ा रह जावेगा जब लाद चलेगा बंजारा ॥
—बंजारानामा ।

काँटा किसीको मत लगा, गो मिस्ले गुल फूला है तू ।
वह तेरे हक़में तीर है, किस बातपर भूला है तू ।
मत आगमें डाल औरको एक घासका पूला है तू ।
सुन रख य नुकता बेख़बर किस बात पर फूला है तू ॥
कलजुग नहीं करजुग है यह, याँ दिनको दे और रातको ले ।
क्या खब सौदा नक़्द है, इस हाथ दे उस हात ले ॥
—कलजुग ।

CSL

तन सूखा कुबड़ी पीठ हुई घोड़ेपर ज़ीन धरो बाबा ।
अब मौत नक़ारा बाज चुका चलनेकी फ़िक्र करो बाबा ॥
—फ़क़ीरोंकी सदा ।

कौड़ी हुई तो दुनियामें नक़्शे नवीन हैं ।
काड़ी नहीं तो पास तो कौड़ीके तीन हैं ॥
—कौड़ीनामा ।

6. DIFFERENCE IN STYLES OF HINDI AND URDU

There is a great deal of difference of style between Hindi and Urdu compositions, because Hindi looks up for inspiration and guidance to Sanskrit and Prakrits while Urdu to Persian and Arabic. Moving in the wake of Persian the Urdu poets have written on *bulbul* and *gul* and drawn largely on Persian vocabulary and metaphors. In India we generally compare eyes to lotus or fish eyes of deer. Large eyes are considered to very pleasing and Muhammadan poets of Hindi also have accepted this idea. But the Urdu and Persian poets of India have compared eyes to *nargis* and almond. Maulana Shiblī did not appreciate the simile and he remarked that the likeness of eye with the *nargis* was very well-known, but when *nargis* was seen, it was found that its flower was like a cup, which had nothing to do with an eye. On investigation it came to light that at the beginning of the

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
संस्कृति मंत्रालय · भारत सरकार

CSL

Persian poetry, Turks were the *māshūq* (beloved). Their eyes were smaller and round and on this basis the old poets applauded smaller eyes.

Such is the case with *bulbul* (nightingale) and *gulāb* (rose) also. In Persia during the spring rose blossoms forth and nightingale comes and sits on it and commences speaking; so much she speaks that sometimes her heart bursts forth and she dies; but nothing of the sort has ever happened in India. Still the Urdu and the Persian poets here write in the same strain. Love overtures in India have been made from the man's side and woman had to respond to them. But such, however, is not the case in Urdu and Persian poetry where there is no place for a woman, and in her stead a person falls in love with a boy; but this is unnatural. Though Maulanas Hālī and Shiblī condemned it, yet they were unable to change the nature of the poets of Urdu.

The late Shams-ul-ulema Maulānā Muhammad Husain 'Āzād' says:—

शाइराना उर्दूका नौजवान जिसने फ़ारसीके दूधसे परवरिश पायी, उसकी तबीयतमें बहुतसे बुलन्द ख़यालात और मुबालग़ा मज़ामीनके साथ वह हालात और मुल्की रस्में और तारीख़ी इशारे आ गये, जो फ़ारस और तुर्किस्तानसे ख़ास तअल्लुक़ रखते थे और भाषाके तरह मुख़ालिफ़ थे। साथ इसके फ़ारसीकी नज़ाकत और

लताफ़त तबएके सबबसे उर्दूके ख़यालात अकसर ऐसे पेचीदा हो गये कि जो बचपनसे हमारे कानोंमें पड़ते और ज़ेहनोंमें जमते चले आते हैं, इस लिये हमें मुश्किल नहीं मालूम होते। अनपढ़ अनजान या ग़ैर ज़बानवाला इन्सान सुनता है तो मुंह देखता रह जाता है कि यह क्या कहा। इस लिये उर्दू पढ़नेवालेको वाजिब है कि फ़ारसीकी इनशापर्दाज़ीसे ज़रूर आगाही रखता हो।

फ़ारसी और उर्दूकी इनशापर्दाज़ीमें जो दुश्वारी है और हिन्दीकी इनशामें आसानी है, उसमें एक बारीक नुक्ता ग़ौरके लायक़ है। वह यह कि भाषा ज़बान जिस शैका बयान करती है, उसका कैफ़ियत हमें उन ख़तो ख़ालसे समझाती है, जो ख़ास उसी शैके देखने, सुनने, सूँघने, चखने या छूनेसे हासिल होती है। इस बयानमें अगर्चे मुबालग़के ज़ोर या जोशो ख़रोशकी धूमधाम नहीं होती, मगर सुननेवालेको जो असल शैके देखनेसे मज़ा आता है, वही सुननेसे आ जाता है। बरख़िलाफ़ शोराए फ़ारसके कि यह जिस शैका ज़िक्र करते हैं, साफ़ उसीकी बुराई भलाई नहीं दिखाते, बल्कि उसके मुशाबह जिसे हमने अपनी जगह अच्छा या बुरा समझा हुआ है, उसके लवाज़मातको शै अव्वल पर लगाकर इनका बयान करते हैं। मसलन् फूलकी नज़ाकत, रंग और ख़ुशबूमें माशूक़से मुशाबा है। जब गर्मीकी शिद्दतमें माशूक़के हुस्नका अन्दाज़ा दिखाना हो तो कहेंगे कि मारे गर्मीके फूलके रुख़सारोंसे शबनमका पसीना टपकने लगा।

यह तशबीहें और इस्तयारे अगर पास पासके हों और आंखोंके सामने हों, तो कलाममें निहायत नज़ाकत और

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

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लताफ़त पैदा होती है। लेकिन जब दूर जा पड़ें और बहुत बारीक पड़ जायं, तो दिक़्क़त हो जाती है। चुनांचे हमारे नाज़ुक ख़याल किसी बादशाहके इक़बाल और अक़्लके लिये इस क़दर तारीफ़पर क़नाअत नहीं करते कि वह इक़बालमें सिकन्दर यूनानी और अक़्लमें अरस्तू सानी है, बल्कि बजाय इसके कहते हैं कि अगर इसका हुमाए अक़्ल औज इक़बालसे साया डाले, तो हर शख़्स किशवर दानिश व दौलतका सिकन्दर और अरस्तू हो जाय, बल्कि अगर इसके सीनेमें दलायल अक़्लीका दरया जोश मारे, तो तबक़ाए यूनानको ग़र्क़ कर दे। अव्वल तो हुमाको यह सिफ़त ख़ुद एक बेबुनयाद फ़र्ज़ है और वहभी इसी मुल्कके साथ ख़ास है। इसपर इक़बालका एक फ़लकुल अफ़लाक तैयार करना और उसपर नुक़्ताए औजका दर्याफ़्त करना देखिये। वहां उनके फ़र्ज़ी हुमाका जाना देखिये। फिर ज़मीनपर उस ख़याली आस्मानके नीचे एक तदबीरका यमन बसना देखिये, फिर उस फ़र्ज़ी हुमाको बर्कतका इस क़दर आम करना देखिये, जिससे दुनियाके जाहिल इस ख़याली यूनानमें आकर अरस्तू हो जायं।

दूसरे फ़िक़रेमें अव्वल तो उलमाए हिन्दने तेंवरसे तूफ़ानका निकलना माना ही नहीं है। इसपर तबक़ाए यूनानका अपने फ़िलसफ़ेकी तुहमतमें तबाह होना वग़ैरह वग़ैरह ऐसी बातें और रवायतें हैं कि अगर्चे हमारे मामूली ख़यालात हों, मगर ग़ैर क़ौम बल्कि हमारे भी आम लोग उससे बेख़बर हैं, इस लिये बेसमझाये न समझेंगे। और जब बातको ज़बानसे कहकर समझानेकी नौबत आयी तो लुत्फ़े ज़बान कुजा और

यह नहीं तो तासीर क़ुजा? मज़ा व है कि आधी बात कही और आधी मुंहमें रही और सुननेवाला फड़क उठा। तार बाजा और राग बूझा। इन ख़ाली रंगीनियों और फ़र्ज़ी लताफ़तोंका नतीजा यह हुआ कि जो बातें बदीही हैं और महसूसातमें अयाँ हैं, हमारी तश्बीहों और इस्तयारोंके पेचदर पेच ख़यालोंमें आकर वह भी आलमे तसव्वरमें जा पड़ती हैं, क्योंकि ख़यालातके अदा करनेमें हम अव्वल अशियाए बेजानको जानदार, बल्कि अक्सर इन्सान फ़र्ज़ करते हैं। बाद इसके जानदारों और आक़िलोंके लिये जो बातें मुनासिब हाल हैं, इन बेजानोंपर लगाकर ऐसे ऐसे ख़यालात पैदा करते हैं जो अक्सर मुल्के अरब या फ़ारस या तुर्किस्तानके साथ क़ौमी या मज़हबी ख़ुसूसियत रखते हैं।*

7. HOW THE INFLUENCE IS FELT

The greatest influence of Persian on Hindi is, that there has come into existence a Muhammadan phase of the language which is called Urdu. This Urdu, as we have already seen, has become independent of Hindi in so far as words and forms of expression of thoughts are concerned. The gulf between Hindi and Urdu seems to be unbridgable, and the common language movement of the Education Department of the U. P. is foredoomed to failure. Notwithstanding this difference between Hindi and Urdu, the structure of Urdu remains what it

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* Abe Hayāt, pp. 53-54.

was. It has retained pronouns, almost all nouns and verbs and a few adjectives together with all inflectional terminations. Rules governing the change of singular nouns to plural ones and masculine nouns to feminine remain the same.

The men who came from Arabia, Persia or Turkey used some of the articles brought out from those countries. The words were familiar to their children. A few of those things entered into the Hindu society. Of clothes, we have जामा, नीमा, बग़लबन्दी, मिर्ज़ई and these are used by the most conservative Hindus. The जामा used to be a very long garment, longer than अंगरखा and covered the whole body with the exception of head and feet. It used to be very wide, and a very big piece of cloth was required to make it. Hindus and Muhammadans both went to the king's court with *jāmā* on. As time passed it became customary for a bridegroom to wear *jāmā* during his marriage ceremony. Now the *jāmā* is fast disappearing and we think that in the next decade the English coat will take its place. A नीमा was the underwear or as the name signifies a *half-jama*. It has already gone out of use. A बग़लबन्दी is an abridged edition of *jāmā*. It does not go much below the waist, and thanks to the Swadeshi movement it has come to stay. A *mirzai* seems to have some connection with the word *mīrzā*. *Mīrzā* is a title of the Turk and it is not improbable that the Turk horseman used a sort of *half aṅgarākhā*, which came to be called a *mirzai*. Other foreign names connected with dress are लबादा, क़बा, चोग़ा, आस्तीन, गरेबान, पायजामा, इज़ारबन्द, आम्मामा, रूमाल, शाल, दोशाला, बुर्क़ा, तकिया, गावतकिया, पायताबा, etc.

In ornaments we have गुलूबन्द, हिमायल (हमेल), बाज़ बन्द, ज़ंजीर, पाजे़ब, etc. In dry fruits and sweets, we have the words किसमिस, पिस्ता, बादाम, मुनक्का, ख़ुबानी, अंजीर, etc., and in fresh fruits we use the words बेदाना, अनार, सेव, बिही, शहतूत, etc. In sweets हलवा, बालूशाही, क़लाक़न्द, जलेबी, etc., are all Persian words. दस्तरख़ान, चपाती, पुलाव (सं. पुलाक), शोरबा (सुरवा), ज़र्दा, क़लिया, क़ूर्मा, हरीरा (हरेरा), कबाब, अचार, मुरब्बा, गुलाब, वेदमुश्क, तबक़, रकाबी, तश्तरी, चमचा, आबख़ोरा (अमखोरा), ख़ोरा (खोरवा-कटोरा), किश्ती, हम्माम, कीसा (खीसा), साबुन, शीशी, शीशा, काहगिल, शमादान, फ़ानूस, तंवर (तन्दूर), मुश्क, नमाज़, रोज़ा, ईद, शबेबरात (सुबरात), शादी, ग़मी, क़ाज़ी, साक़ी, हुक़ा, नैचा, चिलम, बन्दूक़, तख़्ता, नर्द, गंजीफ़ा, हावनदस्ता (हमामदस्ता or इमामजस्ता), आफ़ताबा, फ़तीलसोज़ (पतीलसोज or पोतलसोज), etc., have all come into Hindi from or through Persian.

We have such a large stock of words of

Arabic, Turkish and Persian origin in the Hindi of to-day that it seems quite impossible to replace them with Hindi or Sanskrit words. Such words are दल्लाल (दलाल), फ़र्राश, मज़दूर (मजूर), वकील, बज़्ज़ाज़ (बजाज), जल्लाद, सर्राफ़ (सराफ), मसख़रा, नसीहत, लिहाफ़, तोशक, चादर, सूरत, चेहरा, तबीअत, मिज़ाज, बर्फ़, बुलबुल, पर, दावात, क़लम, स्याही, जुलाब, रुक़्क़ा, ऐनक, चश्मा, सन्दूक़, कुर्सी, तख़्त, लगाम, ज़ीन, तंग, रकाब, पाअन्दाज़, नाल, कोतल, वफ़ा, जहाज़, मस्तूल, तहमत, दर्रा, पर्दा, दालान, तहख़ाना, तनख़्वाह, तलब, मल्लाह, ताज़ा, ग़लत, सही, रसद, रसीद, कारीगर, etc.

We have coined a lot of words in imitation of Persian or Arabic words. These are चौपड़बाज़ or पतंगबाज़, समझदार, हाथीबान, बहलबान गाड़ीबान, मोदीख़ाना, पायख़ाना, ख़ासदान, पानदान and पीकदान on the analogy of शतरंजबाज़, वफ़ादार, बाग़बान, दरबान, कुतुबख़ाना, दीवानख़ाना, मयख़ाना and कलमदान; but कटोरदान is an exception and means a large cup with its lid on.

A large number of such hybrid words are now used in Hindi, the first part of which is of Persian or Arabic origin and the second of Sanskrit. These are असरकारक, जिलाधीश, आईनानुसार, etc.

Let us see what changes have been brought about in Hindi grammar by Persian. We borrowed innumerable words—nouns—and made their plurals according to Hindi grammar. We have taken such words as आदमी, दरख़्त and मेवा and having put "ओं" after them added a suffix or case-ending according to our requirement.

Several of the Persian adjectives have come into Hindi, which though of common gender in Persian, have been supplied with their feminine forms. The words ताज़ा, जदा and सादा are of common gender in Persian. In Hindi they are made to appear as masculine and ताज़ी, जुदी and सादी are their feminine forms. We generally speak of ताज़ी ख़बर, सादी वज़ा, जुदी बात।

कोई कहे बाबू इधरको आओ, देखो चीज़ क्या ख़ासी।
ताज़ी लो तो हैगी याँपर और वाँपर है बासी॥

Persian has also influenced our distinction of genders. Such words as चर्चा, गोशाला, पाठशाला, माला, साया (छाया), घण्टा, आत्मा, अग्नि, पवन, जलवायु, etc., have changed their original genders. The first six are feminine but are used as masculine, and the last five are masculine, but are used as feminine. Even Pandit Madan Mohan Malaviya uses चर्चा in the masculine gender. Urdu writers invariably use it as masculine.

चर्चे यही रहेंगे अफ़सोस हम न होंगे।

The plurals of the pronouns "यह" and "वह" are "ये" and "वे." Old poets of Urdu also used these plurals, but no modern Urdu writer uses the plural forms and singular forms are

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used for both numbers.. We find the poet Nājī using "वे" and "वह" both for plural.

फिरते थे दश्त दश्त दिवाने किधर गये ।
वे आशिक़ोंके हाय ! ज़माने किधर गये ॥
अंगूठी लालकी करती क़यामत आज गर होती ।
जिन्होंकी आन पहुंची लड़ मुए वह एक क़ब्रेपर ॥

Ātish also uses वह for वे.

अब्रुए यारका सिरमें जिन्होंके है सौदा ।
रक़्स वह लोग किया करते हैं तलवारों पर ॥

Hindi has borrowed a large number of particles—adverbs, prepositions and interjections from or through Persian. The following are used in Hindi in their original meaning :—

(Adverbs) जल्द, बिलकुल, याने, बेशक, अलबत्ता, ज़रूर ज़रूर, हर्गिज़, क़रीब क़रीब, बग़ैरह, फ़ौरन, मसलन्, बग़ैर, ख़ुदबख़ुद, ख़्वाहमख़्वाह, शायद, ख़ैर, राज़ीख़ुशी, वाक़ई.

(Prepositions) क़रीब, बदले, लायक़, मानिन्द, बाबत, ख़ातिर, वास्ते, तरफ़, बाद, बिला ।

(Conjunctions) सिवा, सिवाय, मगर, लेकिन, या, वर्ना, बावजूद, बशर्तें, अगर, अगर्चें, चूँकि, चुनांचे, बल्कि, ताकि, गोया, कि, व .

(Interjection) शाबाश (शादबाश).

The game of chess is an Indian invention, but since its return from Persia, none can say that it had any connection whatsoever with

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India, as, बादशाह, फ़र्ज़ीं (वज़ीर), रुख़, and फ़ील, are all Persian words.

We have taken idioms and proverbs also from Persian. Urdu is full of them, but in Hindi also, there have come into use such idioms as are not possible to be done away with. When we say, "फूल खिलता है" it is a mere statement of fact. But when we replace the Hindi word "फूल" with the Persian word "गुल" the meaning is at once changed. "क्या गुल खिलता है" means that some secret is going to be out. There is another idiom "बिस्मिल्ला ही ग़लत." It means that even the beginning is wrong. If we replace it with "प्रारम्भ ही अशुद्ध है" we do not convey the same pleasure to our hearers.

Persian has influenced our spelling also. We used to write आवै, जावै, चलै, बैठै, etc., but now आवे, जावे, चले, बैठे, etc., are written.

There is no dearth of Hindi verbs, but we have replaced several of our Hindi verbs with those of Persian. Verbs such as मानना, मुकरना and सोचना have been replaced by क़बूल करना, इनकार करना and फ़िक्र करना. Urdu writers also use the verb पशेमां होना for पछताना।

Persian verbs have created new verbs in Hindi, sometimes with new meanings. From the Persian word गुज़िश्तन, we have got our गुज़रना to pass on. But गुज़रना and गुज़र जाना have come to mean *to die*, as, उन्हें गुज़रे

आज कई दिन हो गये. A poet humorously writes :—

> मुझे तो रास्ता चलनेमें भी अब ख़ौफ़ आता है।
> सुना है जबसे मर जानेको कहते हैं गुजर जाना ॥

We have फ़र्माना from the Persian verb फ़र्मूदन and also the verb बख़्शना from बख़्शीदन. Not only this, we have replaced दत्त or दीन by बख़्श in such words as, माताबख़्श, गुरबख़्श, etc. This बख़्श sometimes is written and pronounced बक्स or बकस. From the verb लरज़ीदन, we have लरज़ना or लरजना—to quiver. This लरजना has been used by the Hindi poet Padmākar in his description of the spring and the rainy seasons :—

> (1) पात बिन कीन्हें ऐसी भांत गनबेलिनके परत न
> चीन्हे जे वे लरजत लुंज हैं।
>
> (2) कहै पद्माकर लवंगनकी लोनी लता लरज गयीं तो
> फेरि लरजन लागीं री।

Now we come to those Persian, Arabic or Turkish words which have got mixed up with Hindi as milk with water, and have lost their original meaning.

फ़ेलसूफ़ is a Greek word meaning 'a philosopher', but in Urdu it means 'a cunning or fraudulent person or a cheat.' In Hindi it is used for a squanderer—a man who spends much; as, वह बड़ा फ़ेलसूफ़ है इसीसे उसके पास पैसा नहीं टिकता. ख़सम in Arabic means 'an opponent, a competitor or an enemy,' but in Urdu and Hindi it means 'a husband or a capitalist'; as, वह उसकी जोरू और वह उसका ख़सम ; ओछी पूंजी ख़समको खाय। In Hindi poetry the word ख़समाना in the sense of 'husbandship' was used by the poet Gang as the following line will show :—

कहै कवि गंग इल समुदके चहुंकूल,
कियो न करत कबूल तिय खसमाना जू ।

तमाशा and सैर are used in Arabic, the former in the sense of 'a movement or motion,' but in Hindi and Urdu it means 'sight-seeing' and the latter means 'excursion or perambulation.' किताबकी सैर means 'the perusal of a book.' ख़ैरात in Arabic means 'good deeds,' but in Hindi and Urdu it means 'charity.' तकरार in Arabic means 'to repeat something or to do something again'; but in Hindi and Urdu it means 'a wordy quarrel.' तूफ़ान is an Arabic word and means 'abundance' in Persian. In Hindi and Urdu it means 'typhoon'. In Urdu it also means 'accusation.'

मसाला is an abbreviation of मासलह and means 'material,' as, गरम मसाला, इमारतका मसाला, किताबका मसाला. ख़ातिर is used in Persian and Arabic for 'heart, will or inclination.' But in Hindi and Urdu it is used for 'affection, pleasure satisfaction, regard or esteem'; as, तुम्हारी ख़ातिर मुझे मंजूर है. Tulsidas and Jaisi have used 'मनुहार' for ख़ातिर. ख़ातिरजमा means 'assurance or confidence.' रोज़गार in Persian means 'the world,' but in Hindi and Urdu it means 'service, employment, business or livelihood'; as, बिना रोजगार रोज गारी देत घरके लोग; जोरूका ख़सम मर्द और मर्दका ख़सम रोज़गार. जुलूस has been derived from the Arabic root जलस, which means 'to sit.' मजलिस, जलसा and इजलास are all derived from it. But in Hindi and Urdu a moving meeting—a procession is called जुलूस. ख़ैर and सलाह are Arabic words. The first means 'welfare' and the second means 'counsel,' but when they are used in Hindi as "खैरसल्लाह" they mean 'health and prosperity.' Marwaris use only सल्लाह, for "how do you do." राज़ी खुशी means 'well and happy' in Hindi. राज़ी in Arabic means 'contented' and खुशी comes from the Persian word खुश and means 'happy.' Marwaris use only राज़ी for राज़ी खुशी. रूमाल and दस्तूरी are words of Indian creation. In Persian रूमाल is रूपाक or दस्तपाक. रंज is a Persian word and means 'sorrow,' but in Bihar it is generally used for 'angry'; as, मेरा तो कोई क़सूर नहीं है, आप नाहक़ रंज होते हैं. Some of the foreign words, that have been slightly changed, are given below:—

पजावा—a brick-kiln. It is derived from the Persian root पज़ीदन.

टाटबाफ़ी was originally तारबाफ़ी and it meant 'a shoe embroidered with gold or silver.'

ज़री कोना and तार तन्ना also mean 'an embroidered shoe.'

वकबक भकभक are really ज़क़ज़क़ बक़बक़ ।

गुदरी is from गुज़री an evening mart. अफ़रा-तफ़री is made up of इफ़रात (abundance) and तफरीत, to waste, but now-a-days it means 'agitation or excitement.'

क़ुलाँच or क़ुलाच in Turkish means 'the space between both hands' and is said to be 'the yard for measuring cloth.' But we use क़ुलाँच भरना for 'the jump of a deer or a hare.'

वहशीको हमने देखा उस आहू निगाहसे ।
जंगलमें भर रहा था क़ुलाचें हिरनके साथ ॥ (ज़ौक़)

मुर्ग़ in Persian is only a bird, but in Hindi मुर्ग़ा or मुर्गा is a cock and its female is मुर्ग़ी. Cockfight seeing is a pastime of the leisurely class of Mussalmans.

चिक, चिक़ or चिग़ is a thin screen in Turkish, but in Hindi and Urdu it means 'a hanging screen,' usually made of split bamboos loosely fastened together in parallel lines.

कट्टा in Turkish means 'great,' but in Hindi it means 'fat' and is always used by placing *hatta* before it; as, हट्टा कट्टा. हट्टा is from the Sanskrit हृष्ट.

नज़र is an Arabic word and means 'sight.'

भांग जब चढ़ती है क्या ही मज़ा दिखाती है ।
मक्खियां उड़ती हैं और ईंट नज़र आती है ॥

It also means, 'supervision,' as, नज़र रखना. नज़र लगना is 'to cast an evil eye on.' नज़र and नज़राना mean 'presents.'

ख़त means 'a letter.' It also 'means a beard,' as, ख़त बनवा लो ; उनके ख़त आने लगा.

नशा is 'intoxication' and मज़ा is 'pleasure.'

ज़बानी means 'by word of mouth.' It was customary in old days to send messages by word of mouth in addition to a letter. This was called ज़बानी, but those ignorant of Persian termed it 'मुंह जबानी.' Tulsidas has used सुखागर for ज़बानी. सानी is an Arabic word and means 'second.' लासानी means 'unequalled.' A Hindi poet, named Sītal, has used the word सानी in his लावनी, thus

बरनन करनेको क्या बरनूं बरनूंगा जेती बानी है ।
यह तीन उसके पड़े हुए जानी यह यूसुफ़ सानी है ॥

नेवाज़िश in Persian means kindness and नेवाज़ means 'kind.' Tulsidas has used not only the word "ग़रीब नेवाज़" but also the verb नेवाज़ना has been used by Tulsidas in his Ramayan, as in राम अनेक गरीब नेवाजे. Kabīr has used the verb नेवाजना in the following verse :—

द्वार धनीके पड़ि रहै धका धनीके खाय ।
कबहुँ धनी नेवाजही जो दर छांड़ि न जाय ॥

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जायज़रूर (a privy) is called जाज़रूर in Hindi. A poet says, लागत जरूर तब जाजरूर जाइत है.

There were a number of words, to which the soil of India was not congenial and they did not take root here.

The emperors and nawabs changed several words and sometimes coined new words. In Persian a horse is called कुरंग, but as in Hindi, कु means 'bad,' Akbar replaced it by सुरंग. The blinds or blinkers used on horse are called अंधेरी but as अंधेरी means 'darkness or unjust' he renamed it उजेली or brightness. भंगी or मेहतर was given the title of हलालख़ोर, meaning that his earnings were legitimate.

Other emperors followed suit. Jahangir called liquor, रामरंगी and Muhammad Shah changed the words संगतरह to रंगतरह and बुलबुल to गुलदुम. As the word हार comes from the Sanskrit root हृ 'to rob,' it was changed to फुलमाल. Shah Alam changed the word 'सुरख़ाब' to गुलसिरी but it did not find favour. सुरख़ाब means a चकावा and a man with feathers of सुरख़ाब on his cap is taken to be a man of distinction. Nawab Saadat Ali Khan of Lucknow changed the word मलाई into बालाई, but this is not used beyond the limits of Lucknow. Almost all the languages of the world borrow words from other languages, but Hindi and Urdu have borrowed even idioms and translated them.

आबशुदन is a Persian idiom, which means 'to turn into water.' In Hindi we say, वह पानी पानी हो गया. The celebrated Urdu poet Zauq says :—

आग दोज़ख़की भी हो जायगी पानी पानी ।
जब यह आसी अर्क़े शर्ममें तर जायंगे ।

पैमाना पुरकरदन is 'to kill.'

साक़ी चमनमें छोड़के मुझको किधर चला ।
पैमाना मेरी उम्रका ज़ालिम तू भर चला ॥

अज़ जामा बिरूँशुदन means 'to be unable to control or contain one's self.' जामेसे बाहर होना is an ordinary idiom in Hindi.

निकला पड़े है जामेसे कुछ इन दिनों रक़ीब ।
थोड़े ही दम दिलासेमें इतना अफर चला ॥ (सौदा)

बे आब मोज़ा कशीदन or बिना पानी मोज़े उतारना is 'to take off socks at a place where there is no water,' which means 'to be angry without rhyme or reason.'

दिलदादन is 'to be enamoured of.'

दिल दे के जानपर अपनी बुरी बनी ।
शीरीं कलामी आपकी मीठी छुरी बनी ॥ (ज़फ़र)

अज़ जान गुज़श्तन or जानसे जाना is 'to die.' वहां जाये वही जो जानसे जाये गुज़र पहले (Zafar) हर्फ़ आमद is 'to be accused of' and दिल खुन शुदन means 'that the heart has bled or has become blood.'

हर्फ़ सुभ.पे आये देखिये किसके किसके नामसे।
इस दर्दसे अफ़ोक़का दिल खूं यमनमें है॥

ज़र दादन व दर्दैसर ख़रीदन means 'to lend money is to bring on headache.'

ज़मीनो आस्मानके क़ुलाबे मिलाना is 'to cause the two poles to meet.'

क़ुलाबे आस्मानो ज़मींके न तू मिला।
उस बुतसे मिलनेकी नासह बता सलाह॥ (ज़ौक़)

बाज़ आना is 'to give up.'

(१) मैं बाज़ आयो दिलके लगानेसे। (ठुमरी)
(२) बलि बलि आयो बाज मौन याहीते ठान्यो।

—गिरधर कविराय।

Persian seems to have influenced Hindi in other directions too. It is noticed that in speaking about themselves women use masculine plural verb for themselves; as,

राधाने कहा कि हम आते ही थे कि तुमने आवाज दी।

Munshi Dayanarayan Nigam, B.A., the renowned editor of the Urdu magazine "Zamana" of Cawnpore, suggests in this connection that this usage is peculiar to Lucknow. He further says that apart from the language used by women, it is significant that the custom at Lucknow is to use feminine verb for a number of words when used in singular number for instance they will write, "इसकी क्या वजह है?

but when they will use the same word in plural, they will use masculine verb, as इसकी क्या वजूह हैं? वजूह is the plural of the Persian word वजह. Again they will write, बड़ी शर्त यह है, but when speaking in plural they will say, बड़े शरायत यह हैं. Delhi people, however, do not follow this usage.

Hindi due to its peculiar development has no prepositions. But from the contact of Persian it has taken in a large number of prepositions from Arabic and Persian. Sometimes the Hindi case-termination is discarded and Persian preposition is used instead, as, बहुक्म, बजाय and दरअसल instead of hukm-se and asl-men. This did not matter much as long as the preposition was used before a Persian word, but we find that the genitive sign "e" (of) has wrought havoc in Hindi and tried to make it an analytical language. For example, instead of saying "Nepal-Maharaj" we generally say, "Maharaj Nepal," which in fact should be "Maharaje Nepal," but "e" which is called कस्रा in Persian has been dropped. Similarly, we say, "Magistrate Lucknow," "Sampādak Kesarī." This sort of construction has come to stay.

The following are a few examples, which go to show that Persian has influenced our syntax also:—

(1) न सिर्फ आपही आवें बल्कि अपने दोस्तोंको भी लावें।

(2) बावजूद इसके कि मैं था, मुझे इत्तिला न दी गयी ।

The first prose-writers of Hindi were Mussalmans and they wrote in a style that was more Persian than Hindi. The early Hindi writers followed them and thus a Persian style of construction or composition came into being in Hindi.

Syed Inshā Allāh Ḳhān, whose claim for being *Jagat Seth* of शेरोसख़ुन of his time was no empty boast, in the preface of his *Rānī Ketki-kī Kahāni* says :—

सिर झुकाकर नाक रगड़ता हूं अपने उस बनानेवालेके सामने जिसने हम सबको बनाया......

Raja Sivaprasad, C.S.I., followed him and wrote :—

कुछ अहवाल अपने बुजर्गोंका......

Nor is this all. A modern writer of Hindi in his newly published "History of Hindi Literature" writes :—

अत्यन्त श्रद्धा और आदरके साथ मैं आभारी हूं राय बहादुर श्रीयुत माननीय पण्डित श्यामविहारी मिश्र, दीवान ओड़छा राज्यका......

Certainly these examples are not of Hindi style of construction of sentences.

Amīr Khusro was the first Hindi poet to introduce Persian metre in Hindi. Urdu poets have invariably composed their verses in Persian metres. But in Hindi only writers of *laoni* followed him. This *laoni* metre is said to be the नाटक

छन्द of Hindi. Those who wrote verses in Reḳhtā or Khaṛī bolī always used Persian metres or Sanskrit metres, as Hindi metres did not fit in with *Khaṛī bolī.* The difference between metres of Hindi and Persian is that while the former are based on measure, the latter are based generally on long and short vowels.

One more noticeable feature of modern Hindi is that all words pertaining to law and law-courts are either Arabic or Persian. Even the word क़ानून which is used for law in Hindi is Arabic in origin. But it is not possible to replace it by any word of Sanskrit or Hindi, because such a Sanskrit word as *dharma* does not convey the real meaning.

CONCLUSION

In concluding this survey it is necessary to observe that Urdu has been the spoken and literary language of the Indian Mussalmans for nearly three hundred years and more, but Hindi has not completed even two hundred years of its life as a literary language, though as a spoken language it is older than Urdu. This is the reason why Urdu poetry captivates the heart of its hearers and modern Hindi poetry is not fascinating and elegant to that extent. The Hindi of Saiyad Inshā Allāh Ḳhān as seen in the *Rānī Ketki-kī Kahānī* is yet unsurpassed.

Hindi writers who wish to master the art of writing must go through a course of Urdu, because some master minds have laboured to make it what it is to-day. The reason for the difference between Lucknow and Delhi schools of Urdu is that they mean business. They invent new forms, new idioms and new meanings of words and sometimes they are accepted by the opposite school. Unless one studies Urdu, he cannot be a master of Hindi as he will not be able to know the various stages through which it has passed.

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APPENDIX*

A	अकबाल, इकबाल	prosperity, fortune	اقبال
A	अकसर	often, frequently	اکثر
A	अक्स	reflection	عکس
A	अक्ल	wisdom	عقل
A	अखबार	a newspaper	اخبار
A	अखीर	last	اخیر
A	अख्तियार, इख्तियार	authority, liberty, pleasure, right	اختیار
P	अगर	if	اگر
P	अगर्चे	although	اگرچہ
A	अजनबी	a stranger, an unknown person	اجنبي
A	अजब	wonder	عجب
A	अजायब	wonders	عجايب
AP	अजायबखाना	museum	عجايب خانه
A	अजीब	wonderful	عجيب
A	अतलस	satin	اطلس
A	अदद	number	عدد

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* Persian, Arabic and Turkish words generally used in Hindi have been given here together with their original forms.

A	अदना	low, inferior	ادنی
A	अदब	respect	ادب
A	अदालत	a court of justice	عدالت
A	अदावत	animosity	عداوت
A	अनकरीब	near	عنقریب
P	अन्दर	in, within	اندر
P	अन्दाज, अन्दाजा	guess	انداز, اندازه
P	अन्देशा, अन्देस	anxiety	اندیشه
A	अनार	a pomegranate	انار
P	अफरातफरी	panic, consternation	افراتفری
A	अफलातून	Plato, boaster	افلاطون
A	अफवाह	rumour	افواه
P	अफसोस	sorrow, alas	افسوس
A	अबतर	ruined	ابتر
A	अबलख	black and white	ابلق
A	अबवाब	taxes imposed in excess of the original assessment	ابواب
P	अमन	safety	امن
A	अमरूद	guava	امرود
A	अमल	action	عمل
A	अमलदारी	government	عملداری
A	अमानत	a deposit, trust	امانت
A	अमामा	a turban	عمامه
A	अमीन	a commissioner	امین
A	अमीर	a nobleman, richman	امیر

P	अयाल	a horse's mane	ايال
A	अर्क, अरक	essence	عرق
P	अरमान	desire	ارمان
A	अर्ज	request	عرض
P	अर्ज	breadth of a piece of cloth	ارز
P	अर्जी	petition	عرضي
A	अर्सा	space of time	عرصه
A	अलबत्ता	indeed	البته
A	अलावा	besides	علاوه
A	अलील	sick	عليل
A	अशर्फी, असर्फी	a gold coin	اشرفي
A	असबाब, असबाब	goods, furniture, luggage	اسباب
A	असर	mark, effect	اثر
A	असल	root	عصل
A	असामी	an accused, a defendant, a ryot	اثامي
A	अस्तबल	a stable	اصطبل
A	अस्तुरा	a razor	ستره
A	अहद	contract	عهد
A	अहमक	foolish	احمق
A	अहवाल, (हवाल)	events	احوال
P	आइन्दा	coming, future	آينده
P	आईन	law, custom	آين
P	आईना	mirror	آينه
A	आखिर	end	آخر

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P	आजमाइश, अजमाइस	trial, test	آزمایش
P	आजाद	free	آزاد
P	आजार	sickness	آزار
A	आजिज	humble, tired	عاجز
P	आजुर्दा	afflicted	آزرده
A	आतिशबाजी, आतसबाजी	fireworks	آتش بازي
A	आदत	habit	عادت
P	आदमी	a man	آدمي
P	आदमजाद	mankind	آدم زاد
P	आदमियत	civility	آدميت
A	आदाब	salutation, respects	اداب
A	आफत	misfortune	آفت
P	आबकारी	a distillary, excise	آبکاري
P	आबदस्त	water for washing the anus after evacuation	آب دست
P	आबरवाँ, आबेरवाँ	running water, a kind of very fine muslin	آب روان
P	आबजोश	a kind of raisin or currant	آب جوش
P	आबदाना	food & drink, destiny	آب دانه
P	आबनूस, आमनूस	ebony	آبنوس
P	आबपाशी	irrigation	إب پاشي
P	आबाद	peopled, cultivated, city	آباد
P	आबादी	population	آبادي

P	आबरू	honour	آبرو
P	आबोहवा	climate	آب و هوا
P	अमखोरा, आमखोरा, आबखोरा	a cup	آب خوره
P	आमदनी	income	آمدني
A	आरजा	an affliction	عارضه
P	आरा	saw	آرا
A	आराजी	lands	آراضي
P	आराम	comfort	آرام
P	आलाइश	pus, matter, pollution	آلايش
A	आली	high	عالي
P	आमुख्ता	revision of old lessons	اموخته
A	आलिम	learned	عالم
P	आवाज	sound	اواز
P	आवारा	vagabond	اواره
P	आश्ना	a friend, a lover, a sweetheart	آشنا
P	आसमान	the sky	آسمان
A	आसा	staff	عصا
P	आसान	easy	آسان
P	आस्तीन	the sleeve of a garment	آستين
P	आहिस्ता	slowly	آهسته
A	इकरार, करार	promise	اقرار
A	इजमाली	gross, compendious	اجمالي
A	इजराइ	execution	اجراء

A	इनकार	denial, refusal, protest	انکار
A	इजलास	seating, a court	اجلاس
A	इजहार	declaration	اظهار
P	इजारबन्द	trouser-string	ازاربند
A	इजारा	monopoly, rent	اجاره
A	इज्जत	honour	عزت
A	इतमीनान	satisfaction	اطمینان
A	इत्तिफाक	chance, friendship	اتفاق
A	इत्तिला	information	اطلاع
A	इत्यसाल	connection, union	اتصال
A	इत्र, (अतर)	perfume	عطر
A	इनसान	a human being	انسان
A	इनसानियत	humanity	انسانیت
A	इनसाफ	justice	انصاف
A	इनाम	reward	انعام
A	इन्तिकाल, इन्तकाल	death	انتقال
A	इन्तिजाम	management	انتظام
A	इन्तिजार	expectation	انتظار
A	इमाम	priest	امام
A	इमारत	building	عمارت
A	इम्तिहान	examination, test	امتحان
A	इरादा	intention	اراده
A	इलाका	connection, estate	علاقه
A	इलाज	a remedy	علاج

A	इल्म, इलम	knowledge, science	علم
A	इशारा	hint	اشارہ
A	इश्क	love	عشق
A	इस्तगासा	complaint, a suit	استغاثہ
A	इस्तहार	publication,advertisement	اشتہار
A	इस्तदुआ	request	استدعا
A	इस्तमरार	perpetuity	استمرار
A	इस्तीफा	resignation	استیفا
A	इस्तेमाल	use	استعمال
A	ईजाद	invention	ایجاد
A	ईद	a festival	عید
A	ईमान	faith, righteousness	ایمان
P	ईसपगोल, ईसबगोल	spogel seed, seed of the fleawort	اسپغول
T	उजबक	an uncivil person	اُذبک
A	उजरत	wages	اجرت
A	उज्र, उजर	excuse, objection	عذر
A	उमदा	noble	عمدہ
A	उमरा	noblemen, peers	اُمرا
P	उम्मेद	hope	امید
P	उम्मेदवार	a candidate	امیدوار
A	उम्र, उमर	age	عمر
A	एतबार	trust	اعتبار
A	एतराज	objection	اعتراض

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A	एलान	proclamation	اعلان
A	एहतियात	care, attention	احتیاط
A	एहसान	an obligation, kindness, favour	احسان
A	ऐनक	spectacles	عینک
A	ऐब	defect	عیب
A	ओहदा	office	عهده
A	औकात	circumstances	اوقات
A	औजार	instrument	اوزار
A	औलाद	children	اولاد
A	औवल	first	اول
A	औसत	average	اوسط
P	अंगूर	a grape	انگور
P	कज	crooked, defect	کج
A	कजया	quarrel	قضیه
A	कजा	death	قضا
A	कतई	decisive, conclusion	قطعي
A	कतरा	a drop	قطره
A	कतार	line	قطار
A	कत्ल	killing	قتل
A	कद	stature	قد
A	कदम	step	قدم
A	कदर, कद्र	worth, value	قدر
A	कनात	the walls of a tent	قنات
A	कन्द	suger-candy	قند

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते · संस्कृति मंत्रालय · भारत सरकार

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A	कन्दील, कण्डील	a candle, a lantern	قندیل
A	कफ	the palm of the hand	کف
A	कफन	coffin, shroud	کفن
A	कबल, कब्ल	before	قبل
A	कबा	a gārment	قبا
P	कबाब	roasted meat	کباب
A	कबाला	a deed	قباله
A	कबाहत	evil, trouble	قباحت
A	कबीला	a family, a tribe, a wife	قبیله
A	कबूल	assent, consent	قبول
A	कब्ज	costiveness	قبض
A	कब्जा	possession, handle, hinges	قبضه
A	कब्जियत	costiveness	قبضیت
A	कब्र, कबर	a grave	قبر
P	कम	little	کم
P	कमन्द	cord	کمند
P	कमर	the waist	کمر
P	कमरबन्द	belt	کمربند
P	कमान	a bow	کمان
A	कमाल	perfection	کمال
A	कमीज	a shirt	قمیض
P	कमीना	mean, base	کمینه
A	कयामत	resurrection	قیامت
P	करश्मा	miracle	کرشمه
A	कराबा	a large glass bottle	قرابه

A	करीना	connection, manner, way	قرينه
A	करीब	near	قريب
P	कर्ज, कर्जा	debt, loan	قرض
A	कलई	tin, whitewash	قلعي
A	कलक	trouble	قلق
P	कलम	a graft, a pen	قلم
A	कलमा	a word, speech	كلمه
P	कलमी	grafted	قلمي
A	कलाम	word	كلام
P	कलाँ	big	كلان
A	कलिया	meat	قليه
A	कलील	little, deficient	قليل
A	कसम	oath	قسم
A	कसाई	butcher	قصالي
A	कसूर	fault	قصور
A	कस्बा	a village	قصبه
A	कसरत	abundance	كثرت
A	कसब	trade, prostitution	كسب
A	कसबी	prostitute	كسبى
A	कहकहा	a loud laugh	قهقهه
A	कहतसाली	famine	قحط سالي
A	कहवा	coffee	قهوة
A	कहर	indignation	قهر
P	कागज	paper	كاغذ
A	काजी	a judge	قاضي

A	कलन्दर	a monk, who deserts the world	قلندر
P	काकुल	lock	کاکل
A	कातिब	a writer	کاتب
A	कानून	law	قانون
P	काननगो	an officer conversant with land tenures etc.	قانونگو
A	काफिया	rhyme	قافیه
A	काफिर	infidle	کافر
A	काफिला	a caravan	قافله
A	काफी	sufficient	کافي
A	काफूर	camphor	کافور
A	काबिल	fit	قابل
P	काबुक	a dovecot	کابک
T	काबू	power, command	قابو
P	कामयाब	successful	کامیاب
A	कामिल	perfect	کامل
A	कायदा	rule	قاعده
A	कायम	standing	قایم
A	कायम मुकाम	officiating, representative	قایم مقام
P	कार	business	کار
P	कारचोब	embroidery	کارچوب
P	कारवां	a caravan	کاروان
P	कारीगर	a workman, a manufacturer	کاریگر
A	कारूरा	urine sent to physicians	قارورا

CSL

P	कारोबार	business	کار و بار
A	कालिब	body	قالب
P	कालीन	a carpet	قالین
P	काश्त, काश्तकारी	cultivation	کاشت - کاشتکاري
A	काहिल	slow	کاهل
A	किताब	a book	کتاب
A	किफायत	economy	کفایت
P	किनारा	border, side	کنارا
P	कि	that	که
P	किश्ती	a ship, a boat	کشتي
A	किराया	hire, rent	کرایه
A	किला	fort	قلع
P	किल्क	a pen, a reed	کلک
A	किल्लत	want	قلت
A	किस्त	instalment	قسط
A	किस्म	kind	قسم
A	किस्मत	fate, fortune, share	قسمت
A	किस्सा	a story	قصه
P	किशमिश	raisin	کشمش
P	कीना	malice	کینه
A	कीमत	value, price	قیمت
A	कुदूरत, कदूरत	foulness	کدورت
P	कुद्रत	power	قدرت
P	कुन्द	blunt	کند
A	कुफ्र	infidelity	کفر

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CSL

A	क़ुफ़्ल, क़ुफ़ुल	a lock	قفل
P	कुमक	aid	کمک
A	क़ुर्क़	confiscation	قرق
P	कुर्ता	a kind of shirt	کرتا
A	क़ुर्बान, क़ुर्बानी	sacrifice	قربان - قربانی
A	कुर्सी	a chair	کرسي
A	कुल	all	کل
A	क़ुलफ़ी	a mould for jellies etc.	قلفي
A	क़ुलाबा	hinge	قلابه
P	कुलाह	a cap (of a hawk)	کلاه
P	कुलि	entire, much	کلي
T	क़ुली	a labourer	قلي
P	कूच	departure, march	کوچ
P	क़ै	vomitting	قے
A	क़ैद	imprisonment	قيد
P	कैफ़ियत	a statement, an explanation, a remark	کيفيت
T	क़ैंची	scissors	قينچي
P	कोतवाल	chief of the city police	کوتوال
P	कोताह	short	کوتاه
P	कोर्निश	salutation	کورنش
P	कोशिश	endeavour	کوشش
P	कोह	mountain	کوه
P	कोदन	dull	کودن
A	क़ौम	a nation	قوم

A	कौल	a word	قول
P	खजानची	treasurer	خزانچي
P	खजाना	treasury	خزانه
A	खत	a letter, beard	خط
A	खतना	circumcision	ختنه
A	खतम	end	ختم
A	खतरा	danger	خطره
A	खता	fault, guilt	خطا
A	खन्दक	a ditch	خندق
A	खफकान	a disease of the heart, mad	خفقان
P	खफा	angry	خفا
A	खफीफ़	petty	خفيف
A	खबर	news	خبر
A	खबीस	wicked	خبيث
A	खब्त	insanity	خبط
A	खम	crooked	خم
P	खमीर	leaven	خمير
A	खयानत	treachery, misappropriation	خيانت
A	खयाल	thought, consideration	خيال
A	खयाली	imaginery	خيالي
P	खरगोश	a hare	خرگوش
P	खरबूजा	muskmelon	خربوزه
A	खराब	bad	خراب
A	खराबा	ruin	خرابه

A	खराबी	trouble	خرابی
A	खरीता	a letter bag	خريطه
P	खरीद	purchase	خريد
P	खरीदार	buyer	خريدار
A	खरीफ	autumn	خريف
P	खर्च	expense	خرچ
P	खर्चा	expense	خرچه
P	खर्ची	wages of halotry	خرچي
A	खलक, खल्क	creation	خلق
A	खल्कत	people	خلقت
A	खलल	injury	خلل
A	खलास	discharge	خلاص
A	खलासी	exemption, a sailor, a coolie discharging load from ship	خلاصي
A	खलीता	a pocket, a small bag	خليطه
A	खलीफा	a tailor, a sovereign	خليفه
A	खवास	personal attendant	خواص
A	खसम	an enemy, husband	خصم
A	खसी	a castrated animal, a goat, a eunuch	خصي
A	खसीस	miser	خسيس
A	खस्ता	broken, crisp	خسته
P	खाक	dust	خاک
P	खाका	an outline	خاکه

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
सत्यमेव जयते
संस्कृति मंत्रालय · भारत सरकार

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P	खाकी	dusty	خاکي
A	खातिर	will, sake	خاطر
AP	खातिर जमा	assurance	خاطر جمع
A	खात्मा	end	خاتمه
P	खानगी	private, a prostitute	خانگی
P	खानसामाँ	a butler	خانسامان
P	खाना	a house	خانه
P	खान्दान	family, race	خاندان
P	खाम	raw	خام
P	खामोश	quiet, silent	خاموش
	खामोशी	quietness, silence	خاموشي
P	खाया	testicles	خایه
P	खार	thorn	خار
A	खारिज	excluded	خارج
P	खारिश	itch	خارش
A	खाला	mother's sister	خالا
A	खालिस	pure	خالص
A	खाली	empty	خالي
P	खाविन्द	husband	خاوند
A	खास	special, particular	خاص
	खासा	fine, fine muslin (calico)	خاصه
	खासियत	quality	خاصیت
A	खिताब	title	خطاب
A	खिदमत	service	خدمت
	खिदमतगार	a servant	خدمتگار

A	खिराज	tribute	خراج
A	खिलत	a robe of honour	خلعت
A	खिलाफ	opposition	خلاف
P	खिसारा	loss	خساره
A	खीरा	cucumber	خيار
A	खुतबा	a public prayer for the king	خطبه
P	खुद	self	خود
P	खुदा	God	خدا
P	खुदावन्द	master, lord	خداوند
P	खुनकी	cold	خنکي
A	खुफिया	secret	خفيه
P	खुम, खम, खौं, खमसार	granary, a large jar	خم
P	खुमारी	drowsiness	خمار
P	खुराक	food	خوراک
A	खुराफात	nonsense, trouble	خرافات
P	खुर्द	small	خرد
P	खुर्मा	dale, a kind of eatable made of flour, ghee and sugar	خرما
P	खुर्रम	glad	خرم
P	खुश	pleased, excellent	خوش
P	खुशबू	fragrance	خوشبو
P	खुशी	pleasure	خوشي
P	खुश्क	dry	خشک
	खुश्की	dryness	خشکي

	खुश्की राह	travelling by land	خشكي راه
P	खून	blood	خون
P	खूब	good	خوب
P	खूबानी	a dried apricot	خوباني
A	खेमा	tent	خيمه
A	खैर	good	خير
	खैरात	alms	خيرات
A	खैरियत	welfare	خيريت
	खोगीर	a pad or a saddle, a cant term for a turban	خوگير
P	खोजा	a eunuch	خوجه
A	खौफ	fear	خوف
P	ख्वाजा	a merchant	خواجه
P	ख्वाब	dream	خواب
P	ख्वाह	either, whether	خواه
	ख्वाहमख्वाह	perforce	خواه مخواه
P	गज	yard	گز
P	गजक	relish	گزك
A	गजब	anger	غضب
A	गजल	an ode	غزل
P	गजी	a thin coarse cloth	گزي
A	गदर	riot, rebellion	غدر
A	गनी	wealthy	غني
A	गनीम	an enemy	غنيم
A	गनीमत	plenty, abundance	غنيمت

P	गन्दगी	stink, stench	گندگي
P	गन्दा	stinky, filthy	گنده
P	गप	gossip	گپ
A	गफलत	negligence	غفلت
A	गबन	deciet, misappropriation of mony	غبن
A	गम	grief	غم
A	गमजा	wink, an amorous glance	غمزه
P	गर	if	گر
A	गरज,	wish, selfishness	غرض
	गरजवन्द, गरजू	selfish	غرضمند
P	गरारा	a gargle	غراره
A	गरीब-गुरबा	poor	غريب غربا
A	गरूर	pride	غرور
A	गर्क	drowning	غرق
P	गर्द	dust	گرد
P	गर्दन	the neck	گردن
	गर्दनी	horse clothing, turning out by the neck	گردني
P	गर्म	warm, hot	گرم
A	गलत	wrong, false	غلط
A	गलती	wrong, error	غلطي
A	गलबा	turmoil, mastery	غلبه
A	गलीज	dirty, filthy, offensive	غليظ
A	गल्ला	grain	غله

P	गल्ला	a flock	گلّه
P	गवारा	agreeable	گوراه
P	गवाही	evidence	گواهي
P	गश	a faint	غش
P	गश्त	round	گشت
A	गाजी	a hero, a conqueror	غازي
A	गाफिल	negligent	غافل
A	गायब	absent	غايب
A	गारत	plunder, ruined	غارت
A	गालिब	victorious	غالب
P	गाह	place	گاه
P	गिजा	food	غذا
P	गिरफ्तारी	arrest	گرفتاري
P	गिरवी	pledged	گروي
P	गिरह	a knot	گره
P	गिरो	pawn	گرو
P	गिर्द	around	گرده
P	गिर्दा	a round pillow	گرده
P	गिला	complaint	گله
A	गिलाफ	a case, pillow case	غلاف
P	गुजर	passing	گذر
P	गुजार	executing, paying	گزار
P	गुजारा, गुदारा	livelihood	گزاره
P	गुजारिश	request	گذارش
A	गुनहगार	a sinner	گنهگار

P	गुनाह	fault, sin	گناه
P	गुफ़्तगू	conversation	گفتگو
A	गुबार	dust	غبار
A	गुब्बारा	baloon	غباره
P	गुम	lost, missing	گم
P	गुमान	opinion, suspicion, pride	گمان
P	गुमाश्ता	an agent	گماشته
P	गुम्बज	dome	گمبد
P	गुल	a rose	گل
P	गुल	noise	غل
P	गुलनार	a garden of the pomegranate, a kind of dye	گلنار
P	गुलशन	a rose garden	گلشن
P	गुलाब	a rose	گلاب
P	गुर्दा	kidney	گرده
A	गुलाम	a slave	غلام
A	गुलामी	slavery	غلامي
P	गुलूबन्द	an ornament of the neck, a muffler	گلوبند
P	गुल्ला	a pelect	غله
A	गुस्ल	bathing	غسل
P	गुस्ताख	audacious	گستاخ
P	गुस्ताखी	audacity	گستاخي
A	गुस्सा	anger	غصه
A	गैर	other, bad, foreigner	غير

P	गोर	tomb	گور
P	गोरखर	a zebra	گورخر
P	गोलक, गुल्लक	a closed box	غولک
P	गोश	the ear	گوش
P	गोशमाली	boxing of the ear	گوشمالي
P	गोशानशीन	a hermit	گوشه نشين
P	गोश्त	meat	گوشت
A	गोगा	hubbub, clamour	غوغا
A	गोर	reflection	غور
P	गौहर	a pearl, a gem	گوهر
P	गंज	a heap, treasure	گنج
P	गंजोफा	a kind of cards	گنجيفه
P	ग़ंजाइश	capacity, room	گنجائش
T	चकमक, चकमाक	a flint	چقماق
P	चख	discord	چخ
P	चन्द	some	چند
P	चन्दा	subscription, contribution	چنده
T	चपकालश	row, noise	چپقلش
P	चपरास	the badge of a peon	چپراس
	चपरासी	a peon, an orderly	چپراسي
P	चमचा	a ladle	چمچه
P	चमन	a bed in a garden	چمن
P	चरागाह	pasture	چراگاه
P	चर्ख	the sky	چرخ
P	चर्खा	a spinning wheel	چرخه

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P	चर्ख़ी	a pulley	چرخی
P	चर्बी	fat	چربی
P	चश्म	the eye	چشم
P	चश्मा	spectacles	چشمه
P	चस्पाँ	to affix	چسپان
P	चहरुम	fourth	چهارم
T	चाकचौबन्द	tight, smart	چاق چوبند
P	चाकर	a servant	چاکر
T	चाक़ू	a knife	چاقو
P	चादर	a sheet	چادر
P	चापलूस	sycophant	چاپلوس
P	चापलूसी	a sycophancy	چاپلوسی
P	चाबुक	a horsewhip	چابک
P	चाय	tea	چاے
P	चारदीवारी	boundary wall	چهاردیواری
P	चारा	cure, remedy	چاره
P	चालाक	clever	چالاک
P	चाशनी	taste, relish	چاشنی
T	चिक	screen	چق
P	चिकन	enbroidery	چکن
P	चिराग	a lamp	چراغ
P	चिलगोजा	a small slender nut	چلغوزه
P	चिलम	the part of a *huqqa* containing tobacco and the fire	چلم
T	चिलमची	a wash basin of brass	چلمچی

P	चीज	a thing	چیز
P	चुकन्दर	beet	چقندر
P	चुगल	a back-biter	چغل
P	चुनाँचुनीँ	discussion	چنان چنین
P	चुनांचे	accordingly	چنانچه
P	चुस्त	tight	چست
P	चूजा	a chicken, a young boy or girl	چوزه
P	चूँ	why, wherefore	چون
P	चूंकि	because	چونکه
T	चेचक	small pox	چیچک
P	चेहरा	face	چهره
P	चेहलकदमी	walking	چهل قدمي
T	चोगा	a cloak	چوغه
P	चोब	a stick, club	چوب
P	चोबदार	a mace-bearer	چوبدار
P	चौगान	polo, hockey	چوگان
P	चौगिर्द	on all sides	چوگرد
P	चौबचा	a small cistern	چوبچه
P	चंग	a paper kite, a tambourine, a term in cards	چنگ
P	चुंगल	claws, fangs	چنگل
A	जक	loss, damage	زک
P	जखम	a wound, sore	زخم
P	जगह	place	جگهه

P	जच्चा	a lying woman	زچا
A	जजीरा	an island	جزیره
A	जनाजा	a bier	جنازه
A	जनाब	your honour	جناب
A	जबर	strong	زبر
P	जबान	the tongue	زبان
A	जमा	collection	جمع
A	जमाअत	an assembly, crowd	جماعت
A	जरीब	a land measure	جریب
A	जर्राह	a surgeon	جراح
A	जलूस	procession lit. sitting	جلوس
A	जल्द	quick	جلد
A	जल्सा	an assembly	جلسه
A	जवाब	reply	جواب
A	जल्लाद	an executioner	جلاد
A	जवार	near	جوار
A	जवाहिर	gems	جواهر
P	जश्न	jubilee	جشن
A	जहाज	a ship	جهاز
P	जहान	the world	جهان
A	जहालत	ignorance	جهالت
P	जा	a place	جا
P	जागीर	land given by the govt. as reward	جاگیر
P	जाजम	a cloth thrown over a carpet	جاجم

P	जादू	enchantment	جادو
P	जान	life	جان
P	जानवर	an animal	جانور
P	जानाँ	sweet-heart	جانان
P	जानिब	side	جانب
P	जामदानी	woven flowered cloth	جامدانی
P	जामा	a garment	جامع
P	जाय	place	جاے
A	जायज	lawful	جایز
P	जायदाद	an estate, property	جایداد
A	जाल	forgery	جعل
A	जाहिल	illiterate	جاهل
P	जिगर	the liver	جگر
A	जिजया	capitation tax	جزیه
A	जिन	a spirit	جن
A	जिन्स	articles, produce	جنس
A	जिला	splendour	جلا
A	जिल्‌द	a volume, the binding of a book	جلد
A	जिहाद	crusade	جهاد
P	जुदा	separate	جدا
A	जुनून	lunacy	جنون
A	जुमला	total, whole	جمله
A	जुमा	friday	جمعه
P	जुम्बिश	motion	جمبش

A	जखीरा	stored, treasure	ذخیره
A	जज़्ब	absorption	جذب
P	जनखा	a eunuch	زنخه
P	जनाना	female, effeminate	زنانه
A	जबा	slaughter	ذبح
A	जब्त	restraint	ضبط
A	जब्र	oppression	جبر
A	जमानत	security	ضمانت
A	जमाना	time, an age	زمانه
P	जमीन	land, the earth	زمین
P	जर	gold	زر
A	जरब	a blow, a stroke, multiplication	ضرب
A	जरर	injury	ضرر
A	जरा	a little	ذرا
A	जरायत	agriculture	زراعت
A	जरिया	medium, means	ذریعه
A	जरीब	a measuring chain	جریب
A	जरूर	necessary	ضرور
A	जर्कबर्क	glittering	زرق برق
P	जर्द	yellow	زرد
A	जवाल	decay	زوال
A	जहमत	pain, sickness	زحمت
A	जहर	poison	زهر
A	जात	nature, person, self	ذات

A	जादा, ज्यादा	more	زياده
A	जाफ़रान	saffron	زعفران
A	जाब्ता, जाबिता	procedure	ضابطه
A	जामिन	a surety	ضامن
A	जायका	taste, flavour	ذائقه
A	जायद	surplus	زايد
A	जारी	current	جاري
A	जालिम	oppressor	ظالم
A	जासूस	a spy	جاسوس
A	जाहिर	evident	ظاهر
A	जिक्र	mention	ذكر
P	जिच	checkmated	زچ
A	जिद	insistence	ضد
P	जिन्दगी	life	زندگي
P	जिन्दा	alive	زنده
A	जिना	adultery	زنا
A	जिम्मा	charge, trust	ذمه
P	जियान	injury, loss	زيان
A	जियाफत, जाफत	a feast	ضيافت
A	जियारत, जारत	pilgrimage	زيارت
P	जिरह	armour	زره
A	जिरह	cross-examination	جرح
A	जिला	a district	ضلع
A	जिला	brightness, polish	جلا
P	जिस्म	body	جسم

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A	जिल्लत	insult, disgrace	ذلت
P	जीन	a saddle	زین
P	जीना	stairs	زینه
A	जुकाम	cattarh, a cold in the head	زکام
A	जुज	besides, a division of a book consisting of eight leaves	جز
A	जुफ्त	pair	جفت
A	जुर्म	crime, fault, sin	جرم
	जुर्माना	fine	جرمانه
A	जुर्रत	courage	جرات
P	जुर्रा	a male falcon	جره
T	जुर्राब	stocking	جراب
P	जुल्फ	a lock of hair	زلف
A	जुलुम, जुल्म	oppression, tyranny	ظلم
A	जुल्लाब	a purge	جلاب
T	जेब	pocket	جیب
P	जेब	fitting, adorning	زیب
P	जेर	under, below, inferior	زیر
P	जेवर	jewelry	زیور
A	जेहन	mind, brain	ذهن
A	जैतून	olive	زیتون
A	जैल	as follows	ذیل
A	जोफ	infirmity, debility	ضعف
P	जोर	effort, emphasis	زور
P	जोश	emotion, excitement	جوش

P	जोशन	an armlet	جوشن
A	जौहर	a jewel, gem, merit	جوهر
P	जंग	rust	زنگ
P	जंजीर	a chain	زنجیر
A	ताल्लुक	connection	تعلق
A	तखमीना	estimate	تخمینه
A	तखल्लुस	the nom-de-plume	تخلص
A	तकदीर	fate	تقدیر
A	तकरार	quarrel	تکرار
A	तकरीबन्	approximately	تقریباً
A	तकरीर	speech	تقریر
A	तकसीम	division	تقسیم
A	तकसीर	fault, mistake	تقصیر
A	तकलीफ	trouble	تکلیف
A	तकल्लुफ	formality	تکلف
A	तकाजा	call	تقاضا
A	तकावी	advance to cultivators	تقاوی
P	तकिया	a pillow	تکیه
A	तखफीफ	reduction	تخفیف
P	तख्त	a throne, a low table or seat	تخت
P	तख्ता	a plank	تخته
	तख्ती	an wooden slate	تختي
A	तजवीज	plan, judgment	تجویز
A	तजुरबा	experiment, experience	تجربه
A	ताम्मुल	hesitation, delay	تامل

A	तदबीर	plan, remedy	تدبير
A	तनखाह	salary	تنخواه
A	तनतना	show of authority	طنطنه
A	तनज्जुल	decline	تنزل
	तनज्जुली	degradation	تنزلي
A	तन्हा	alone	تنها
P	तना	a stern, trunk	تنه
A	तनाजा	contention, animosity	تنازع
P	तपाक	apparent, cordiality	تپاک
P	तपिश	heat	طپش
P	तपेदिक	phthisis	تپ دق
A	तफर्का	dissensiou	تفرقه
A	तफरीक	partition	تفريق
A	तफरीह	exhilaration	تفريح
A	तफसील	details	تفصيل
A	तबक	gold leaf	طبق
A	तबला	a pair of kettle drums	طبله
A	तबदील	change	تبديل
P	तबल	a hatchet	تبر
A	तबाह	undone	تباه
A	तबाही	ruin	تباهي
T	तमगा, तकमा	a medal	تمغه
A	तबीअत	mind	طبيعت
A	तबीब	a physician	طبيب
A	तमस्सुक	a bond	تمسک

A	तमा	avarice, wish	طمع
T	तमाचा	a slap	تمانچہ
A	तमादी	period	تمادي
A	तमाम	whole, entire	تمام
A	तमाशा	a show	تماشہ
A	तमीज	distinction	تميز
P	तम्बाँ	very wide drawers	تمبان
A	तम्बीह	rebuke	تنبيه
T	तमंचा	a pistol	تمنچہ
P	तर	moist	تر
P	तरकश	a quiver	ترکش
P	तरकारी	vegetables	ترکاري
A	तरफ	towards	طرف
A	तरकीब	a scheme	ترکيب
A	तरक्की	progress, increase	ترقي
P	तरतीब	arrangment, classification	ترتيب
A	तरद्दुद	anxiety	تردد
P	तरमीम	amendment, modification	ترميم
A	तरह	form, description	طرح
P	तराजू	a balance	ترازو
A	तरावट	freshness, moisture	طراوت
P	तराश	cut, shape	تراش
A	तर्क	renunciation	ترک
A	तर्जुमा	translation	ترجمہ
A	तर्ज	way, manner	طرز

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार
सत्यमेव जयते
CSL

A	तर्रार	eloquent	طرار
A	तरीका	manner	طريق
P	तर्स	compassion, pity	ترس
A	तलब	pay, wish	طلب
P	तल्ख	bitter	تلخ
A	तलफ्फुज	pronunciation	تلفظ
A	तलाक	a divorce	طلاق
A	तवज्जो	the act of turning towards	توجهه
A	तवायफ	a dancing girl	طوايف
A	तवारीख	history	تواريخ
A	तवाजो	an entertainment	تواضع
A	तवेला	a stable	طويله
A	तशरीफ	your honour	تشريف
P	तश्तरी	a saucer	تشتري
A	तसकीन	satisfaction	تسكين
A	तसदीक	attestation	تصديق
A	तसफिया	settlement	تصفيه
A	तसबी	a rosary	تسبيح
A	तसर्रुफ	expenses	تصرف
A	तसल्ली	consolation	تسلي
P	तस्मा	a strap of leather	تسمه
A	तसवीर	a picture	تصوير
A	तसव्वुफ	mysticism	تصوف
A	तसलीम	salutation	تسليم
P	तह	surface, ground, layer, fold	تهه

A	तहकीकात	enquiry, investigation	تحقيقات
A	तहत in मातहत	beneath, charge	تحت
A	तहरीक	an agitation, a movement	تحريک
A	तहरी	rice cooked with turmeric, a kind of *khichri*	طاهري
A	तहरीर	a writing	تحرير
A	तहवील	funds	تحويل
A	तहसील	collection	تحصيل
	तहसीलदार	a collector of revenue	تحصيلدار
A	ताईद	support, corrboration	تائيد
A	ताउस	a peacock	طاؤس
P	ताकि	so that	تاکه
A	ताकत	power	طاقت
A	ताकीद	a reminder	تاکيد
A	ताज	a crown	تاج
A	ताजा	fresh	تازه
A	ताजी	an Arabi horse	تازي
A	ताजीम	respect	تعظيم
A	तातील	a holiday	تعطيل
A	तादाद	number	تعداد
A	ताना	taunt	طعنه
P	ताफ्ता	a kind of woolen cloth	تافته
P	ताब	power	تاب
A	ताबूत	a bier, a representation of the mausoleum of Husain carried in procession during the Muhurram	تابوت

A	ताबे, ताबेदार	a servant, dependant	تابع
A	तामील	execution	تعمیل
A	तायफा	a company of dancing girl	طائفہ
A	तारीख	date, history, annals	تاریخ
A	तारीफ	a defination, praise	تعریف
A	तालीम	teaching	تعلیم
P	तालिबइल्म	a student	طالب علم
P	तावान	penalty, fine	تاوان
A	तावीज	amulet	تعویز
P	ताहम	still, yet	تاهم
A	तास	card	طاس
A	तासा	a kettle drum	طاسه
A	तासीर	effect	تاثیر
A	तिजारत	trade	تجارت
A	तिब्ब	the science of medicine	طب
A	तिलस्म	magic	طلسم
P	तिला	an embrocation for impotency	طلا
P	तिल्लाना, तराना	melody	ترانہ
P	तीर	an arrow	تیر
P	तुक्का	an arrow without a head	تکہ
P	तुख्म	seed	تخم
P	तुनक	weak	تنک
A	तूत (शहतूत)	mulberry	توت
P	तूती	a small singing bird	طوطی
P	तुन्द	fierce	تند

T	तुर्क	a Muhammadan	ترک
A	तुर्रा	an ornamental tassel worn in the turban, to crown all	طره
P	तुमतराक तूमतड़ाक	show	طمطراق
P	तुर्श	acid, sour	ترش
A	तूफान	storm	طرفان
P	तुर्शी	sourness	ترشی
A	तूमार	volume, a long and tedious story	طومار
A	तूल	length	طول
A	तूस	a sort of woolen cloth	طوس
P	तेग	a sword	تیغ
P	तेगा	a short broad scimitar	تیغا
P	तेज	sharp, pointed	تیز
A	तै	to traverse, to close	طے
A	तैनाती	appointment	تعیناتی
P	तैयार	ready, willing	تیار
A	तैश	rage	طیش
T	तोप	a cannon	توپ
A	तोफा	some choice article	تحفہ
P	तोशक	a mattress	توشک
P	तोशा	supplies	توشہ
A	तौक	a badge of slavery	طوق
A	तौजी	rent roll	توزیع
A	तौफीक	power, resources	توفیق

P	तोबा, तौबा	repentense	توبه
A	तौर	conduct, manner	طور
A	तौहीन	insult	توهين
P	तंग	straightened, tight, a bag	تنگ
A	दखल	possession, efficiency, interference	دخل
P	दगदगा	mental, disturbance	دغدغه
P	दगा	deception. treachery	دغا
P	दफ, ढफ	a large flat drum	دف
A	दफन	burial, interment	دفن
A	दफा	section, time, turn, class	دفعه
A	दफ़्तर	register roll, office, an official report	دفتر
P	दम	breath, life	دم
A	दमदमा	a mound, raised battery	دمدمه
P	दमा	asthma	دمه
P	दमामा	a large kettledrum	دمامه
P	दरमिमान	in the midst	درميان
P	दरवेश	a beggar	درويش
P	दर	a door, at, in, into	در
P	दरक	interpose	درک
P	दरख्त	a tree	درخت
P	दरख्वास्त	a petition	درخواست
A	दर्ज	registration	درج
A	दर्जा	grade, division, class, dignity	درجه

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P	दर्ज	split, breach	درز
P	दरकार	necessary, wanting	درکار
P	दरगाह	a royal court, a Muhammadan shrine	درگاه
P	दरया	a river	دریا
P	दरयाफ़्त	enquiry	دریافت
P	दरेग	disinclination	دریغ
P	दरेज	printed muslin	دریز
P	दरवाजा	a door	دروازه
P	दरिन्दा	ravenour	درنده
P	दरोग	false	درو غ
P	दर्रा	a valley	دره
A	दलील	an argument, reason, proof	دلیل
P	दस्त	hand, purge	دست
A	दवा	a medicine	دوا
P	दस्तक	judicial writ	دستک
A	दवात	an inkstand	دوات
P	दस्तखत	hand writing, signature	دستخط
P	दस्तरख्वान	a table cloth	دسترخوان
P	दस्ता	a quire of paper, a colum of soldiers	دسته
P	दस्तूर	a common practice	دستور
P	दहशत	fear	دهشت
P	दहाना	the mouth of a river	دهانه
A	दहेज, दायज	dowery	دهیز

A	दाखिल	arriving, entering	داخل
P	दाग	a spot, speck	داغ
P	दाद	praise	داد
P	दाना	wise, sage	دانا
P	दाम	a net, snare	دام
P	दामन	the skirt of a garment	دامن
A	दार	having, habitation	دار
P	दारू	wine	دارو
A	दावत	a feast	دعوت
P	दावा	a claim	دعوہ
A	दिक	worried, chronic fever	دق
P	दिमाग	brain, intellect	دماغ
A	दिरहम	a silver coin	درهم
P	दिल	heart, mind	دل
P	दिलेर	brave	دلیر
P	दीगर	other	دگر
A	दीन	faith	دین
P	दीदार	sight	دیدار
P	दीवान	a royal court, prime-minister, a book of poems	دیوان
P	दीवाना	mad	دیوانہ
P	दीवार	a wall	دیوار
A	दुआ	blessing, invocation	دعا
P	दुनया	the world	دنیا
A	दुलदुल	Muhammad's mule which he gave to his son-in-law Ali	دلدل

P	दुश्मन	an enemy	دشمن
P	दुश्वार	difficult	دشوار
A	दूकान	a shop	دکان
P	देग, डेग	a caldron	دیغ
P	देहात pl. of देह	villages, country	دیہات
P	दोगला	cross bred	دوغلا
P	दोज	one who sews, as जरदोज	دوز
P	दोजख	hell	دوزخ
P	दोयम	second	دویم
P	दोस्त	a friend	دوست
A	दौर	circuit, circulation	دور
	दौरा	tour, sessions	دوره
A	दौरान	turning round	دوران
A	दौलत	riches, fortune	دولت
P	दंग	astonished	دنگ
A	नक्श	an impression, drawing	نقش
A	नकशा	a map, a plan, a return	نقشه
A	नकद, नगद	prompt, ready	نقد
A	नकाब	a veil	نقاب
P	नकब	a mine under a wall, to break into	نقب
A	नकीब	a herald	نقیب
A	नकल	copy, acting	نقل
A	नकाश	a painter, a draftsman	نقاش
A	नकारा, नगाड़ा	a kettledrum	نقاره

A	नक्काल	an actor, an immitator	نقال
A	नक्काशी, नखासी	drawing, painting	نقاشی
P	नख	a kind of thread used for kite-flying	نخ
P	नखरा	pretence, coquetry	نخرہ
P	नखास	a horse-market	نخاص
A	नगीना	a precious stone	نگینه
A	नजदीक	near	نزدیک
A	नजर	sight, supervision, present, offering	نظر
A	नजला	a catarrh	نزله
A	नजाकत	softness, delicacy	نزاکت
A	नजारा	sight,	نظارہ
A	नजिस	being dirty	نجس
A	नजीर	a precedent	نظیر
A	नजूम	astrology	نجوم
	नजूमी	astrologer	نجومی
A	नजूल	government land, escheated land	نزول
A	नतीजा	conclusion, effect	نتیجه
P	नदारद	wanting, blank	ندارد
A	नफर	one hand, a servant	نفر
A	नफरत	disgust	نفرت
	नफरी	daily wages	نفری
A	नफा	profit	نفع

P	नफीरी	a trumpet	نفيري
A	नफीस	choice, refined	نفيس
A	नब्ज	the pulse	نبض
P	नम	moist	نم
P	नमक	salt	نمک
P	नमदा	felt	نمده
P	नमाज	prayer	نماز
A	नमिश, निमिस	a syllabub, whipt cream	نمش
P	नमूना	a pattern, a model	نمونه
P	नरी	sheepskin	نري
P	नर्द	a peice in *chausar*, a counter	نرد
P	नर्म	soft, easy	نرم
P	नवाज	cherishing	نواز
A	नवाब	a governor, a lord	نواب
P	नवीस	writer	نويس
A	नशा	an intoxicating liquor	نشا
P	नशीन (तख्त)	sitting, sitter	نشين
P	नश्तर	a lancet	نشتر
A	नसल	stock, race, family	نسل
A	नसीब	fate, lot	نصيب
A	नसीहत	counsel, chastisement	نصيحت
A	नहर	a canal	نهر
A	नहारी	breakfast	نهاري
A	नह्स	inauspicious	نحس
P	नाक	full	ناک

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
सत्यमेव जयते
संस्कृति मंत्रालय · भारत सरकार
GSL

A	नाकिस	defective, unsound	ناقص
P	नाखुदा	the captain of a ship, a sect of Muhammadan merchants	ناخدا
P	नाखून	finger or toe nails	ناخن
P	नागहानी	accidental	ناگہاني
T	नागा	absence	ناغه
P	नाज	coquetry, foundling, whims	ناز
A	नाजिम	an administrator, a governor	ناظم
A	नाजिर	a supervisor	ناظر
A	नानवाई	a baker	نان بائي
P	नाबदान	a drain, gutter	نابدان
P	नामा	a letter, a deed	نامه
A	नामोसी	dishonour, disgrace	ناموسي
A	नायब	a deputy, a delegate	نايب
A	नारा	a cry, shout, slogan	نعره
A	नाल	a horse-shoe nail	نعل
P	नालिश	a suit	نالش
P	नाशपाती	a pear	ناشپاتي
P	नाश्ता	breakfast, a repast	ناشته
A	नासूर	an ulcer	ناسور
A	निकाह	a legal marriage	نكاح
P	निगरानी	supervision, watchfulness	نگراني
P	निगाह	a look, attention, consideration	نگاه
A	निजात	salvation	نجات

A	निजामत	administration, a supreme court of criminal justice	نظامت
A	निफाक	difference	نفاق
P	नियाज	an offering, supplication	نیاز
A	नियत	intent	نیت
A	नियामत, नामत	a blessing	نعمت
P	निर्ख	market rate, current price	نرخ
P	निवाला, नेवाला	a monthful	نواله
PA	निशाखातिर	satisfaction	نشاخاطر
A	निशान	a mark, impression, signal	نشان
A	निस्बत	analogy, ratio, proportion	نسبت
A	निस्फ	half	نصف
P	निहाल	pleased, happy	نهال
P	नीम	half	نیم
A	नुक्ता	a point, dot	نقطه
A	नुकरा	a cream coloured horse, silver	نقره
A	नुक्स	defect	نقص
A	नुक्सान	damage, loss	نقصان
A	नुतफा	semen	نطفه
P	नुमाइश	exhibition	نمائش
A	नुसखा	a recipe, prescription	نسخه
A	नूर	splendour, beard	نور
P	नेक	good, virtuous	نیک
P	नेचा	a huqqa-tube	نیچه
P	नेजा	a lance	نیزه

P	नेफा	the part of the drawers through which the string runs	نیفه
P	नै	a reed, the pipe of a huqqa	نے
P	नोक	point, tip, a nib	نوک
A	नोश	a drinker	نوش
P	नोसादर	sal ammoniac	نوشادر
P	नोकर	a servant	نوکر
A	नौबत	turn, state, plight	نوبت
P	पख	difficulty, trouble	پخ
P	पजावा	a brick-kiln	پزاوه
P	पतीला	a wide-mouthed cauldron	پتیلا
P	पनहा	the width of cloth	پنا
P	पनाह	refuge	پناه
P	पनीर	cheese	پنیر
P	पर	feather, plume	پر
P	परकार	a pair of compasses	پرکار
P	परकाला	a spark	پرکاله
P	पर्चा	a scrap, fragment	پرچه
P	पर्दा	a screen, curtain	پرده
P	परवर	a protector, patron	پرور
P	परवा, परवाह	care, anxiety, desire	پروا
P	पर्वाना	license, passport, permit	پروانه
P	परवानगी	permission	پروانگی
P	परहेज	abstinence	پر هیض

P	परागन्दा	scattered, distracted	پراگنده
P	परिन्दा	the feathered race	پرنده
P	परिस्तान	fairy land	پرستان
P	परी	fairy	پري
P	परेशान	perplexed	پريشان
P	पलक	eyelids	پلک
P	पलीद, पलीत	unclean, impure	پليد
P	पश्म	wool	پشم
P	पश्मीना	woolen cloth	پشمينه
P	पस	so, behind, finally	پس
P	पसन्द	approval, acceptance	پسند
P	पसोपेश	hesitation	پس و پيش
P	पस्त	low, mean	پست
P	पहलवान	a wrestler	پهلوان
P	पहलू	a side, wing	پهلو
P	पा	the foot	پا
P	पाक	pure, holy	پاک
P	पाकदामन	chaste, modest	پاکدامن
P	पाजामा or पायजामा	trousers	پايجامه
P	पादशाह	a king	پادشاه
P	पापियादा, पायपियादा	a foot man, a peon	پا پياده
P	पापोश	a slipper, shoe	پاپوش
P	पामाल	trodden under foot	پايمال

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
सत्यमेव जयते
संस्कृति मंत्रालय · भारत सरकार
CSL

P	पायखाना	privy, latrine	پایخانہ
P	पायतख्त	the capital, the royal residence	پاے تخت
P	पायताबा	socks	پایتابع
P	पायदार	durable	پایدار
P	पाया	the leg, foot, foundation	پایہ
P	पास	partiality, respect, favor	پاس
P	पासबान	a watchman (used for a keep)	پاسبان
P	पियाज	an onion	پیاز
P	पियादा	a peon, a footman, a pawn at chess	پیادہ
P	पियाला	a cup	پیالہ
P	पिलपिल	pipper	پل پل
P	पिस्ता	a pistachis nut	پستہ
P	पीर	a holyman	پیر
P	पीलपाया	elephantisis	پیل پایا
	पीलपाँव		
P	पीला	elephant, the bishop in chess	پیلہ
P	पुख्ता	ripe, strong	پختہ
P	पुर्जा	a scrap	پرزہ
P	पुल	a bridge	پل
P	पुश्त, पुस्त	back, generation	پشت
P	पुश्ता	bulwark	پشتہ

CSL

P	पुश्तक	kicking out with the hind legs	پشتک
P	पेच	entanglement, tactics, duplicity, any trick in wrestling, a screw	پیچ
P	पेवन्द	a patch	پیوند
P	पेश	before	پیش
P	पेशकब्ज	a dagger	پیشقبض
P	पेशकार	the reader of a court	پیشکار
P	पेशगी	advance money	پیشگی
P	पेशवा	a leader, the primier of the Marathas	پیشوا
P	पेशवाज, पिशवाज	a gown now worn only by dancing girls	پشواز
P	पेशा	profession	پیشه
P	पेशाब	urine	پیشاب
P	पेशी	presence, trial	پیشي
P	पैगम्बर	messenger, prophet	پیغمبر
P	पैगाम	message	پیغام
P	पैजार	a slipper	پیزار
P	पैदा	born, created	پیدا
P	पैदाइश	birth, creation	پیدائش
P	पैमाना	a measure, scale, a wine cup	پیمانه
P	पैरवी	observance, prosecution	پیروي
P	पैरोकार	a prosecutor, manager	پیروکار

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार · सत्यमेव जयते

GSL

P	पोइया pl. पोइयां	full gallop	پوئیا
P	पोच	base, vile, of no value	پوچ
P	पोदीना	mint	پودینه
P	पोश	covering	پوش
P	पोशाक	garment, dress	پوشاک
P	पोशीदा	hidden	پوشیده
P	पोस्त	poppyhead, opium	پوست
P	पोस्ता	poppyseed	پوسته
P	पोस्ती	one addicted to opium	پوستی
P	पंजा	the hand with the fingers extended a claw, paw	پنجه
P	पंजीरी	a strengthening preparation of five ingredients given puerperal women	پنجري
A	फकत	alone, simply	فقط
A	फकीर, फुकरा	a beggar	فقیر
A	फकीरी	beggary	فقیري
A	फखर	just pride or boast	فخر
A	फजर	morning	فجر
A	फजीहत	shame, disgrace	فضیحت
A	फजूल	needless, useless	فضول
A	फतवा	the written verdict of the Muhammadan law officer	فتوی
A	फतह	victory	فتح
A	फन	art, accomplishment	فن

A	फरक, फर्क	distance, defect	فرق
A	फर्ज	supposition, duty	فرض
A	फर्जी	obligatory, fictitions, a minister in chess	فرضي
P	फरफर	fluently, fast	فرفر
A	फराकत	respite, freedom from care. call of nature	فراغت
P	फराख	abundant	فراخ
A	फरीक	a party in a suit	فريق
P	फरेफ्ता	charmed, enamoured	فريفته
A	फर्द	a unit, one	فرد
A	फर्दी	a list, catalogue	فردي
P	फरेब	fraud	فريب
P	फरोख्त	sale	روخت
P	फर्मान	mandate, charter	فرمان
P	फर्मायश	order, requisition	فرمايش
P	फर्मायशी	made to order	فرمايشي
P	फर्याद	a complaint	فرياد
A	फर्श	floor, ground	فرش
A	फरार	absconder	فرار
A	फर्राश	a servant who spreads the carpet and prepares the lamps etc.	فراش
P	फरोश	a seller	فروش
A	फलक	sky	فلک
A	फलाँ, फलाना	a certain person or thing	فلان فلانه

P	फव्वारा, फुहारा	fountain	فوارہ
A	फसद	opening a vein	فصد
A	फसल	season, the crops	فصل
A	फसाद	brawl, ferment	فساد
A	फसादी	mischievous	فسادي
A	फसीह	elegant, polished	فصيح
A	फाका	fast, starvation	فاقه
P	फाख्ता	a dove	فاخته
A	फाजिल	learned, abundant	فاضل
A	फातिहा	oblations and offerings to saints or dead parents	فاتحه
P	फानूस	a glass shade	فانوس
A	फायदा	profit	فايده
A	फारसी	the Persian language	فارسي
A	फारिग	disengaged	فارغ
P	फालसा	a sub-acid fruit	فالسه
A	फालिज	paralysis	فالج
P	फाश	revealed	فاش
A	फासिला	distance	فاصله
A	फाहिशा	a harlot	فاحشه
A	फिकरा	a sentence	فقره
A	फिक्र, फिकिर	anxiety, care	فكر
A	फितना	calamity, mischief	فتنه
A	फितूर	defect, row	فتور
A	फिदवी	devoted servant	فدوي

A	फिदा	devoted to	فدا
A	फिराक	anxiety, care	فراق
P	फिरिस्ता	an angel	فرشته
A	फिर्का	a tribe, sect	فرقه
P	फिसाना	story, romance	فسانه
A	फिहरिस्त	a list	فهرست
A	फी	per	في
P	फीरोजा	a turquois	فيروزه
P	फील	an elephant	فيل
P	फीलपा, फीलपांव	elephantisis	فيل پا
A	फुर्सत	liesure	فرصت
A	फैसल, फैसला	decision, judgement	فيصله
P	फोता	the scrotum	فوطه
A	फोश	obscence	فحش
A	फौज	army	فوج
A	फौजदारी	criminal	فوجداري
A	फौत	death	فوت
A	फौरन	atonce	فوراً
P	फौलाद	steel	فولاد
P	ब	by, with, in, to	به
P	बकतर, बखतर	armour	بكتر
A	बकाया	remaining	بقايا
A	बकीया	remainder	بقيه
A	बक्काल	a shopkeeper	بقال
P	बखिया	stitch	بخيه

P	बगल	armpit, side	بغل
A	बगावत	rebellion	بغاوت
P	बगीचा	a small garden	بغيچه
P	बगैर	without	بغير
T	बचुका	a small bundle of cloth	بقچه
P	बजा	right	بجا
A	बजाज	a draper	بزاز
P	बजुज	except	بجز
A	बत, बतक	a duck	بط - بطک
P	बद	bad, wicked, naughty	بد
A	बदतर	worse	بدتر
A	बदन	body	بدن
A	बदल	change	بدل
P	बदी	badness, wickedness, mischeevousness	بدي
PA	बदौलत	by means of	بدولت
P	बन्द	a belt, captivity, a knot	بند
P	बन्दगी	salutation, homage, thanks	بندگي
P	बन्दर	a port	بندر
P	बन्दा	a servant	بنده
P	बन्दी	a maid servant	بندي
T	बन्दूक	a musket	بندوق
P	बन्दोबस्त	management	بندوبست
P	बबर	a lion	ببر
P	बमूजिब	according to	بموجب

A	बय	selling	بیع
AP	बयनामा	a sale-deed	بیع نامه
P	बयान	explanation	بیان
A	बयाना	earnest money	بیعانه
P	बराबर	equal	برابر
P	बरामदा	a verandah	برامده
P	बराय	by reason of	براے
P	बरी	free, acquitted	بري
P	बर्कत	blessing	برکت
P	बर्फ़	ice	برف
P	बर्बाद	ruined	برباد
P	बल्कि	moreover	بلکه
A	बलगम	phlegm	بلغم
A	बला	calamity	بلا
A	बवासीर	the piles	بواسیر
P	बशर्तेकि	provided that	بشرطیکه
P	बस	enongh	بس
P	बस्ता	a bundle of papers or books	بسته
AP	बहरहाल	by all means, in any case	بهر حال
A	बहस	discussion, argument, contention	بحث
P	बहादुर	brave	بهادر
P	बहाना	plea, pretext, pretence	بهانه
P	बहार	spring, a fine view, exquisite enjoyment	بهار

P	बहाल	restored	بحال
A	बाइस	reason	باعث
A	बाकला	a kind of bean	باقلا
A	बाकी	residue, remnant, the balance, dues	باقي
P	बाग	a garden	باغ
A	बागी	a rebel	باغي
P	बाज	a hawk	باز
A	बाज or बाजे	some	بعض or بعضے
T	बाजार	market	بازار
P	बाजी	play	بازي
P	बाजूबन्द	a bracelet	بازوبند
A	बातिल	false, cancelled	باطل
A	बाद	after	بعد
P	बादशाह	a king	بادشاه
P	बादाम	an almond	بادام
P	बाफ्ता	woven, a kind of woolen or silk cloth	بافته
A	बाबत	affair, on account of	بابت
P	बारगीर	a trooper who is mounted on a horse supplied by the state	بارگير
P	बारिश	rain	بارش
P	बारीक	fine	باريک
T	बारूद	gunpowder	بارود

P	बाला	high, on, up, foregoing	بالا
P	बालापोश	a quilt	بالاپوش
A	बालिग	an adult	بالغ
P	बालिश	a pillow	بالش
P	बालिश्त, बिलस्त	a span	بالشت
T	बावर्ची	a cook	باورچي
P	बाशिन्दा	inhabitant	باشندہ
P	बाहम	together	باهم
P	बांग	sound	بانگ
P	बाँदी	a female slave	باندي
A	बिदून	without	بدون
A	बिद्दत	oppression, wrong, fight	بدعت
P	बिरंजी	a small nail	برنجي
P	बिरादर	a brother	برادر
A	बिलफेल	for the present	بلفعل
A	बिला	without	بلا
P	बिल्लौर	crystal	بلور
A	बिल्कुल	entirely	بلکل
A	बिसात	carpetting, a chess-board	بساط
P	बिस्तर	bed	بستر
A	बिस्मिल्लाह	in the name of God	بسم الله
P	बीबी	a lady, husband's sister	بي بي
P	बीमार	sick	بيمار
P	बुखार	fever	بخار
P	बुजदिल	a coward	بزدل

P	बुज़ुर्ग	great, venerable	بزرگ
P	बुनयाद	foundation	بنیاد
A	बुर्क़ा	a veil	برقع
P	बुर्द	(in chess) the king, the only piece remaing on one side of the board	برد
P	बुरादा	saw dust	برادہ
A	बुर्राक़	flashing, shining, white as snow	براق
P	बुलन्द	high	بلند
A	बुलबुल	a nightingale	بلبل
T	बुलाक़	an ornament worn in the nose	بلاق
P	बू	smell	بو
A	बूतात or ब्यूतात	account of household, expense, ration	بوتات
PA	बेअदब	rude, disrespectful	بے ادب
PA	बेईमान	unprincipled, corrupt, dishonest	بے ایمان
PA	बेईमानी	unscrupulousness, dishonesty	بے ایمانی
P	बेकार	worthless, unemployed, useless	بے کار
P	बेकारी	want of employment	بے کاری
P	बेगम	a lady	بیگم

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P	बेगाना	stranger	بیگانه
P	बेगार	forced labour	بیگار
P	बेचारा	helpless, destitute	بے چارہ
P	बेजा	out of place	بے جا
P	बेजार	angry, offended, ill	بے زار
PA	बेतरह	badly	بے طرح
P	बेतहाशा	recklessly, furiously, headlong	بے تحاشا
P	बेताब	impatient	بے تاب
P	बेदाना	a pomegranate	بے دانه
P	बेपीर	inexorable, having no spiritual guide, cruel	بے پیر
P	बेबाक	paying up the arrears	بے باک
P	बेलचा	a hoe	بیلچه
P	बेवा	a widow	بیوه
P	बेश	better, superior	بیش
P	बेशक	undoubtedly	بیشک
P	बेशी	excess	بیشي
PA	बेहद	unlimited	بے حد
P	बेहतर	better	بهتر
P	बेहबूदी	prosperity, welfare	بهبودي
PA	बेहाल	ruined, worn out, badly off	بے حال
P	बेहूदा	stupid, nonsensical, foolish	بیهوده
P	बोरया	a mat made of palm leaves	بوریا

A	मकतब	a place for teaching, school	مکتب
A	मकदूर, मगदूर	power, capacity	مقدور
A	मकबरा	a mausoleum	مقبرہ
A	मकान	a house	مکان
A	मक्का	Mecca in Arabia	مکہ
A	मक्कार	artful, pretending, false	مکار
A	मक्र, मक्कर	pretence	مکر
A	मखमल	velvet	مخمل
A	मगज	the brain, intellect, pride, kernel	مغز
P	मगर	but, except, perhaps	مگر
A	मगरूर	proud, arrogant	مغرور
P	मजदूर, मजूर	a labourer	مزدور
A	मजबूत	strong, fixed	مضبوط
A	मजबूर	compelled	مجبور
A	मजमा	a crowd, a place of meeting	مجمع
A	मजमून	subject, matter, contents	مضمون
A	मजलिस	an assembly	مجلس
A	मजहब	religious belief	مذہب
P	मजा	taste, pleasure, enjoyment	مزہ
A	मजाक	wit, humour	مزاق
A	मजाज	competent, authority	مجاز
A	मजार	a tomb, shrine	مزار

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A	मजाल	power	مجال
A	मतलब	desire, motive, purpose, design	مطلب
A	मदद	aid, assistance	مدد
A	मदार	bases, a saint worshipped by Muhammadans	مدار
A	मद्द	extension, a head of account, column	مد
A	मद्रसा	a place for reading, a college	مدرسه
A	मनजिल	a stage, a story or floor of a house	منزل
A	मनजूर	sanctioned, approved, granted	منظور
A	मनशा	tenor, drift	منشا
A	मनसब	post, dignity	منصب
A	मनसूख	abolished, cancelled	منسوخ
A	मनसूबा	intention, plan	منصوبه
A	मनहूस	unlucky, black, ill-omened	منحوس
A	मना	prevention, refusal	منع
A	मनी	semen	مني
A	मनादी	proclamation	منادي
A	मनाही	prohibition	مناهي
A	मयस्सर, मियस्सर	obtainable, procurable	ميسر
P	मर्ग	death	مرگ
A	मर्ज	disease, illness	مرض
A	मर्जी	assent, choice	مرغي

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A	मर्तबा	rank, office, time	مرتبه
A	मर्तबान्, अम्रतबान	a glazed jar for preserves	مرتبان
P	मर्द	a man, a male	مرد
A	मर्दद	a rejected, an outcaste	مردود
A	मम्बा (बम्बा)	a fountain, a water cut from a canal	منبع
A	मर्सिया	an elegy, the dirje of Hasan and Husain recited at the Muharram	مرثیه
A	मरम्मत	repairs, amendment	مرمت
A	मरहला	an entanglement	مرحله
A	मरहम, मलहम	ointment, balm	مرهم
A	मरातिब	gradations of rank, flat or floor	مراطب
A	मरीज	a patient	مریض
A	मलाल	melancholy	ملال
A	मल्लाह	a sailor	ملاح
A	मल्लाही	navigation, boatfare, general abuse	ملاحي
A	मलका, मल्लिका	a queen	ملکه
A	मलामत	reproach, reproof	ملامت
P	मलीदा	pounded meal cakes mixed with butter and sugar, a fine woolen cloth	ملیدا

A	मवाजी	a sum, total	موازي
A	मवाद	pus, matter	مواد
A	मवेशी	cattle, goats and sheep	مويشي
A	मशक	leather for carrying water	مشک
A	मशक्कत	labour	مشقت
A	मश्क	practice, exercise	مشق
A	मशविरा	consultation	مشوره
A	मशहूर	noted, famous	مشهور
A	मशाल	a torch	مشعل
A	मशालची	a torch-bearer	مشعلچي
A	मसजिद	a mosque	مسجد
A	मसनद	a cushion throne	مسند
P	मस्त	intoxicated, overjoyed, indifferent	مست
A	मस्तगी	gum mastic	مصطگي
A	मसरफ	use	مصرف
A	मसल	a proverb	مثل
A	मसलन	for example	مثلاً
A	मसलहत	advisability	مصلحت
A	मसला	a maxim, a proverb	مسله
A	मसाला	materials, spices	مصالح
A	मसीह	messiah, Christ	مسيح
A	मसौदा	a draft, a rough draft	مسوده
A	महकमा	a department	محکمه

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A	महज	pure, absolute, entire, mere, utterly	محض
P	महताबी	a fruit of the lime kind	مهتابي
A	महफिल	an assembly, nautch	محفل
A	महल	a palace	محل
A	महाल	real or landed state	محال
A	महसूल	taxes, customs, duty	محصول
A	महसूस	perceived, felt	محسوس
A	माकूल	reasonable, right, fair, aceeptable	معقول
A	माजरा	an event, matter	ماجرا
A	माजूम	an intoxicating drug made of bhang and sugar	معجون
P	माजू-फल	gall-nut	مازو
A	मात	defeat, checkmate	مات
A	मातम	mourning	ماتم
P	मादा	female	ماده
A	माद्दा	matter, capacity, derivation	ماده
P	मांदा	tired, fatigued, ailing	مانده
P	मानिन्द	like	مانند
A	मानी-माने	signification, meaning, that is	معني
A	माफ	exempted, pardoned, excused	معاف
A	माफिक	like	موافق
A	माफी	pardon, a rent-free grant	معافي

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A	मामला	dealing, negotiation, matter, concern, cause, suit	معامله
A	मामूल	a custom	معمول
A	मायल	inclined or leaning towards	مایل
P	माया	wealth	مایه
A	मायूस	hopeless	مایوس
A	मार्का	fight, importance, remark	معارکه
A	मारफत	through the medium of, care of	معرفت
A	माल	property, money, goods, revenue, prize	مال
A	मालिक	owner, proprietor	مالک
A	मालिकियत	proprietory right	مالکیت
A	मालियत	wealth, value	مالیت
P	मालिश	rubbing, polish	مالش
A	माली	belonging to property, financial	مالي
A	मालूम	known, apparent	معلوم
A	माश	livelihood	معاش
A	माशूक	the beloved one, sweetheart	معشوق
P	माह	a month	ماه
A	मिकदार	quantity	مقدار
A	मिजराब	the hook with which the sitar is played upon	مضراب

A	मिजाज	nature, temper, disposition, pride	مزاج
A	मिनहा	subtracted, deducted	منها
A	मिन्नत	entreaty, supplication	منت
P	मियान	waist, scaabbard, sheath	ميان
P	मियाना	middle-sized, a kind of palanquin	ميانه
P	मियां	sir, husband, the title of tbe sons of Rajput princes in the hills, a gentleman, a school-master	ميان
A	मिरजा	a prince, a title of the Turk	مرزا
P	मिर्दहा	an overseer	مردها
A	मिल्क	landed property, rent-free land	ملک
A	मिल्की	landed proprietor, proprietory	ملکي
A	मिल्कियत	landed or real property	ملکيت
A	मिश्री	an Egyptian, sugarcandy	مصري
A	मिसरा	a line of a verse	مصرع
A	मिसल	like, the papers or records	مثل
A	मिसाल	simile, analogy, an example	مثال
P	मिस्सी	a powder made of vitroil with which women blacken their teeth	مسي

A	मीजान	total	میزان
P	मीना	the blue stone, enamel	مینا
A	मीयाद	term, period	میعاد
P	मीर	a title of Saiyads	میر
A	मीरास	hereditary estate or property, a bequest	میراث
A	मीरासी	ancestral	میراثي
A	मुअज्जिज	honoured, revered	معزز
A	मुअत्तर	perfumed, fragrant	معطر
A	मुअत्तिल	suspended, in abeyance	معطل
A	मुअल्लिम	a teacher	معلم
A	मुआइना	inspection	معائینه
A	मुआवजा	consideration given, barter exchange	معارضه
A	मुकद्दमा	a lawsuit	مقدمه
A	मुकम्मिल	complete	مکمل
A	मुकर्रर	fixed, appointed, certain	مقرر
A	मुकाम	place, site, a halt	مقام
A	मुकाबिल	against, opposing	مقابل
A	मुकाबिला	opposition, encounter	مقابله
A	मुकीम	residing, stationed	مقیم
A	मुखबिर	an informer	مخبر
A	मुखातिब	turned, towards	مخاطب
A	मुखालिफ	an opponent	مخالف
A	मुख्तलिफ	different	مختلف

A	मुख्तसिर	abridged	مختصر
A	मुख्तार	an authorised person	مختار
A	मुगल	a Mogul	مغل
A	मुगलानी	a Mogul woman	مغلاني
T	मुचल्का	a recognizance	مچلکه
A	मुजरा	deduction, audience, respects	مجرا
A	मुजरिम	an offender	مجرم
A	मुजाका, मुजायका	consequence	مضائقه
A	मुजिब	cause, reason	موجب
A	मुजिर	pernicious, bad	مضر
A	मूजी	hurtful, vexatious, miser	موذي
A	मुतफर्रिक	miscellaneous	متفرق
A	मुतबन्ना	an adopted child	متبنى
A	मुतमव्वल	rich	متمول
A	मुतर्जिम	a translator	مترجم
A	मुतलक	absolute, entire	مطلق
A	मुतल्लिक	connected	متعلق
A	मुतवज्जह	towards, favouring	متوجه
A	मुतवातिर	sucessively	متواتر
A	मुतवल्ली	a trustee of a Muhammadan endowment	متولي
A	मुत्तफिक	united	متفق
A	मुत्तसिल	adjacent	متصل

A	मुताबिक	like	مطابق
A	मुताह	a temporary marriage	متعه
A	मुदर्रिस	a teacher	مدرس
A	मुद्दत	duration	مدت
A	मुनक्का	bloom, raisins	منقى
A	मुनशी	a writer	منشي
A	मुनसिफ	a just judge	منصف
A	मुनाफा	profit, gain	منافع
A	मुनासिब	proper, fit suitable	مناسب
A	मुनीम, मुनीब	a master, a manager of a firm	منيب
A	मुन्तजिम	a manager	منتظم
A	मुफलिस	penniless	مفلس
	मुफलिसी	poverty	مفلسي
A	मुफस्सिल	detailed, the country as distinguished from the town	مفصل
A	मुफीद	advantageous, useful	مفيد
A	मुफ्त, मुफत	free, gratis, for nothing	مفت
A	मुफ्ती	a Muhammadan jurist	مفتي
A	मुबतिला	involved, entangled	مبتلا
A	मुबलिग	a sum of money	مبلغ
A	मुबारक	blessed, fortunate	مبارک
A	मुबादला	barter, an exchange	مبادله
A	मुबाह	allowable, lawful	مباح

A	मुबाहसा	discussion	مباحثه
A	मुमकिन	possible, practicable	ممكن
A	मुमानियत, ममानियत	prohibition restriction	ممانعت
A	मुरब्बा	a square	مربع
A	मुरब्बा	preserved fruit	مربى
A	मुरब्बी	a patron	مربي
A	मुरीद	a disciple	مريد
P	मुर्ग़	a fowl, a cock	مرغ
	मुर्ग़ाबी	a waterfowl	مرغابي
P	मुर्दक	a rascal	مردک
P	मुर्दा	dead, infirm, a corpse	مرده
P	मुर्दार	dead	مردار
A	मुर्शिद	a spiritual guide, a knave	مرشد
Ā	मुलजिम	accused	ملزم
A	मुल्क	a country, state, territory	ملک
A	मुल्तवी	postponed, adjourned	ملتوي
A	मुलम्मा	plated, gilt, gloss	ملمع
A	मुलाकात	a meeting, visit, carnal intercourse	ملاقات
A	मुलाजिम	a servant, an attendant	ملازم
A	मुलायम	soft, mild, gentle	ملايم
A	मुलाहिजा	inspection, regard	ملا حظه
A	मुल्ला	a doctor, professor	ملا

P	मुश्क	musk	مشک
A	मुश्किल	hard, intricate, difficult	مشکل
P	मुश्त	fist	مشت
A	मुशाइरा	a meeting at which poets read their verses	مشاعره
A	मुशाहरा	salary	مشاهره
A	मुसद्दी	a clerk, an accountant, a guarrantee broker	متصدي
A	मुसब्बर	aloes	مصبر
A	मुसम्मात	a title prefixed to the names of women	مسماة
A	मुसलमान	a believer in Muhammad	مسلمان
A	मुसव्वर	a painter	مصور
A	मुसाफिर	a traveller	مسافر
A	मुसाहिब	an aide-de-camp, a companion	مصاحب
A	मुसीबत	misfortune	مصيبت
A	मुस्तकिल	fixed, firm	مستقل
A	मुस्तगीस	a complainant	مستغيث
A	मुस्तसना	excluded, exempt	مستثنی
A	मुस्तहक	entitled, deserving	مستحق
A	मुस्तैद	ready, able	مستعد
A	मुहताज	needy, wanting	محتاج
A	मुहब्बत	love	محبت
A	मुहर्रम	the first month of the Muhammadan year	محرم

CSL

A	मुहर्रिर	a writer	محرر
A	मुहाफिज	a guardian, protector	محافظ
P	मुहार, महार	a string put through the nose of a camel to guide him	مہار
A	मुहाल	impossible	محال
A	मुहावरा	usage, idiom	محاورہ
A	मुहासिल	revenue, village rents	محاصل
A	मुहिम	an enterprise, expedition	مہم
A	मुहैया	got ready, prepared	مہیا
P	मेख	a nail	میخ
P	मेज	a table	میز
P	मेजबान	a host	میزبان
P	मेवा	fruits	میوہ
A	मेहतर	a head or chief, an honorific title of sweepers	
A	मेहनत	labour, athletic exercise	محنت
P	मेहमान	a guest	مہمان
P	मेहर	kindness	مہر
P	मेहरबान	kind, gracious	مہربان
P	मेहरबानी	kindness	مہربانی
A	मेहराब	an arch	محراب
P	मै	wine	مے
P	मैदा	flour, meal	میدہ
P	मैदान	a plain, a battle	میدان

GSL

A	मोअक्किल,मुवक्किल	a client	موکل
P	मोजा	a stocking	موزه
A	मोतबिर, मातबर	reliable	معتبر
A	मोतदिल, माद्दिल	temperate, mild	معتدل
P	मोम	wax, bees-wax	موم
A	मोमिन	a Musalman weaver, an orthodox Musalman	مومن
P	मोमियाई, मिमियाई	a mummy, a medicine	موميائي
P	मोर्चा	rust, an entrenchment	مورچه
A	मोहतमिम	a superintendent, a manager	مهتمم
P	मोहर	a seal, a gold coin	مهر
P	मोहरा	a chessman, shell	مهرا
A	मोहलत	respite, time, adjournment, cessation	مهلت
A	मौका	locality, place, opportunity, proper time	موقع
A	मौकूफ	dismissed, ceased	موقوف
A	मौज	a wave, emotion	موج
A	मौजा	a parcel or parcels of land	موضع
A	मौजूद	present, at hand, ready	موجود
A	मौजूं	well-balanced, appropriate	موزون
A	मौत	death	موت

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GSL

A	मौरूसी	hereditary	موروثي
A	मौलूद	celebration of the anniversary of Muhammad's birth	مولود
A	मौला	God, lord	مولا
A	मौलाना	a learned person	
A	मौसिम	season, time	موسم
P	यक	only	يک
P	यक रुखी	one-sided	يک رخي
P	यक बयक यक बारगी	all at once	يک بيک يک بارگي
P	यकसाँ	regular, plain, level	يک سان
P	यकीन	belief, confidence	يقين
P	यखनी, अखनी	broth, soup	يخني
A	यतीम	an orphan	يتيم
A	याक़ूत	a ruby	ياقوت
P	या	or	يا
A	या	O! ho!	يا
P	याज़ूज माजूज	Gog and Magog; a couple of bad characters	يا جوز ماجوز
P	याद	recollection, rememberance	ياد
A	यानी-याने	namely, i.e., to wit	يعني
P	याफ़्त	income, emoluments	يافت

CSL

P	यार	a friend, a companion comrade, mistress	يار
P	यारी	friendship	ياري
T	यूनानी	Greek, Grecian	يوناني
A	रईस	a nobleman, a gentleman	رئيس
A	रकबा	an area	رقبه
A	रकम	a mark, amount, sum, total	رقم
A	रकाब	a stirrup	رکاب
A	रकाबी	a dish, a plate, a saucer	رکابي
P	रग	a vein, an artery	رگ
A	रजा	consent, will, pleasure,	رضا
P	रजाई	a quilt	رضائي
A	रजाय	fosterage, order	رضاع
A	रजील	a vagabond, villain, an impudent person	رذيل
A	रद, रद्द	refutation, vomit, cancelled	رد
	रद्दी	rejected, waste, waste-paper	ردي
A	रफा	settlement	رفع
A	रफू	a darn	رفو
A	रफूगर	a darner especially of shawls	رفوگر
A	रब्त	intercourse, practice, dexterity	ربط

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P	रफ़्ता रफ़्ता	by and by, in due course	رفته رفته
P	रफ़्तार	pace, walk	رفتار
A	रमजान	the month of Muharram when Musalmans do not eat and drink between sunrise and sunset	رمضان
A	रमल	foretelling by throwing dice	رمل
A	रमूज	inuendos, winks	رموز
A	रम्माल	a fortune-teller	رمال
P	रवन्ना	a passport	رونه
P	रवा	allowable, current	روا
P	रवां	current	روان
P	रवाना	despatch	روانه
P	रवानगी	setting out, embarkation	روانگي
P	रविश, रौस	a footpath in a garden	روش
P	रसद	imports, rations, share, commissariat supplies for an army	رسد
P	रसाई	entrance, audience, penetration	رسائي
P	रसीद	an acknowledgment, a receipt	رسيد
A	रस्म	order, custom, usage	رسم

P	रसाँ	causing to arrive, bearing	رسان
A	रसूख	firmness, access, reach influence	رسوخ
A	रसूल	a messenger from God	رسول
A	रसूम	fees, duty	رسوم
A	रहन	a mortgage	رهن
P	रहनुमा	a leader, guide	رهنما
A	रहम	mercy	رحم
A	राजी	satisfied, agreed	راضي
A	राजीनामा	a deed of agreement or	راضي نامه
A	रातिब	daily allowance of food, rations	راتب
P	रान	the thigh	ران
A	राय	an opinion, advice	راے
P	रायगाँ	in-effectual	رائیگان
P	रुस्तम	one of the twelve champions of Persia, a brave man, a hero	رستم
A	रायज	fashionable, common	رایج
A	रास	reins	راس
P	रास्त	right	راست
P	रास्ता	a way	راسته
P	राह	road, way	راه
P	राह राह	reasonably, properly	راه راه

P	रियायत	favour, partiality, remission, abatement	رعایت
A	रियाया	the peasentry, subjects, tenants	رعایا
A	रियासत	high-mindedness, nobility, state	ریاست
A	रियाह	wind in the stomach	ریاح
A	रवाज	custom, usage	رواج
A	रिश्वत	a bribe	رشوت
P	रिश्ता	relation, connection, affinity	رشته
A	रिसाला	a treatise, pamphlet, magazine, cavalry	رساله
P	रिहा	free, at liberty	رها
P	रिहाई	discharge, acquittal	رهائي
A	रुक्का	a letter, a chit, a note	رقعه
P	रुख	face, aspect, the castle (in chess)	رخ
A	रुखसत	leave	رخصت
A	रुखसती	on leave	رخصتي
A	रुजू	turning towards, reference, lay before	رجوع
A	रुतबा	honour, distinction	رتبه
P	रुएदाद	a statement, proceeding, record	روعیداد

P	रू	face, cause, reason	رو
P	रूमाल	a handkerchief	رومال
A	रूमी	a Turk	رومي
P	रूबरू	face to face	روبرو
P	रूबकार	a judicial act or proceeding	روبكار
A	रूह	soul, spirit	روح
P	रेखता	strong, a metre, the Hindustani language	ريخته
P	रेगिस्तान	desert	رگيستان
P	रेजगी	pouring, dropping, small change, a bit, piece	ريزگي
P	रेजा	children employed in masonry work	ريزه
P	रेवन्द चीनी	rhubarb	ريوند چيني
P	रेशम	silk	ريشم
P	रेशमी	silken	ريشمي
A	रेशा	a tremour, the shaking pulsy	رعشه
A	रैयत	the subject of a state, a tenant	رعيت
P	रोज	a day, daily wages	
P	रोजा	fast, fasting, a fast day	
P	रोशनी	light, eyesight	روشني

P	रौगन	grease, oil, butter, varnish, polish	روغن
A	रौजा	a mausoleum, a shrine	روضه
P	रौशन	bright, clear, plain	روشن
P	रौशनाई	ink	روشنائی
P	रंगरेज	a dyer	رنگ ریز
P	रंज	sorrow, grief, affliction	رنج
P	रंजिश	unpleasantness	رنجش
P	रंदा	a carpenter's plane	رنده
A	लकब	a surname, a title	لقب
A	लकवा	distortion of the face, paralysis	لقوه
A	लकलका	the cry of a stork	لقلقه
A	लका	face, the fantail pigeon	لقا
P	लगन	will	لگن
P	लगाम	a bridle	لگام
A	लगायत	inclusive, to the end of	لغایت
A	लगो	absurd, nonsensical	لغو
A	लज्जत	flavour, savour, sapidity	لذت
A	लनतरानी	boasting	لنترانی
A	लफ्ज, लज	a word	لفظ
P	लफंग	a loose character	لفنگ
A	लब्बे लबाब	the pith	لب لباب
P	लब	lip, saliva	لب
A	लबलबा	the pancreas	لبلبه

P	लबादा	a quilled cloak	لباده
P	लबालब	full to the brim	لبالب
A	लमहा	a moment	لمحه
P	लरजा	shaking	لرز
A	लवाजिम	necessaries, ingredients	لوازم
	लवाजिमा	baggage	لوازمه
P	लश्कर	an army, a camp	لشگر
A	लहजा	a moment	لحظه
A	लाइलाज	incurable	لا علاج
A	लाखिराज	rent-free	لا خراج
P	लागर	thin	لاغر
A	लाचार	helpless	لاچار
A	लाचारी, नाचारी	helplessness	لاچاري
A	लाजवाब	silenced, matchless, beyond question	لا جواب
A	लाजिम	bound, compulsory	لازم
A	लानत	curse, reproach	لعنت
A	लायक	worthy, competent	لايق
A	लाल	a ruby	لعل
P	लावलश्कर	an army	لاو لشکر
A	लावारिस	heirless	لاوارث
A	लावारिसी	unclaimed	لاوارثي
A	लासानी	unequalled	لاثاني
A	लिफाफा	wrapping, an envelope	لفافه
T	लाश	a corpse	لاش

A	लिबास	costume, apparel	لباس
A	लियाकत	worth, merit	لیاقت
A	लिल्लाह	God's name, God's sake	لله
A	लिहाज	notice, deference, shame	لحاظ
A	लिहाफ	a quilt, coverlet	لحاف
A	लतआब (लबाब)	sliminess, mucus, saliva	لعاب
A	लुकमा	a morsel	لقمه
A	लुकमान	a famous eastern fablist	لقمان
A	लुगात	a dictionary	لغات
P	लूलू	a bugaboo, fool	لولو
A	लेकिन	but, on the contrary	لیکن
P	लेजम	a bow with an iron chain for a bowstring used in athletics	لیزم
A	लैतोलाल	evasion, procrastination	لیت و لعل
A	लोबान	benzoin, frankurcense	لوبان
P	लोबिया	a bean	لوبیا
A	लौस	pollution	لوث
P	लंग	lame	لنگ
P	लंगर	an anchor, a thick rope cable	لنگر
P	लंगी	a colored check worn by Muhamadans as a dhoti	لنگي
A	वकात	weight, force	وقعت
A	वकालत	the function of an advocate practice at the bar	وکالت

A	वकील	an agent, a pleader, an envoy, a plenipotentiary	وکیل
A	वक्त	time, term	وقت
A	वक्तन्फवक्तन	from time to time, now and then	وقتاً فوقتاً
A	वक्‌फ	a religious or charitable endowment	وقف
A	वगैरह	et cetera	وغیره
A	वजन	weight, influence, credit	وزن
A	वजनी	weighty, influential, heavy	وزني
A	वजह	reason, cause	وجه
A	वजा	mode, fashion, way	وضع
A	वजारत	ministry	وزارت
A	वजीफा	a stipend, scholarship	وظیفه
A	वजीर	a minister of state, the queen of chess	وزیر
A	वजू	ablution before prayer	وضو
A	वतन	one's native country, birth-place	وطن
A	वफा	fidelity, faithfulness	وفا
A	वबाल	plague, curse, divine vengeance	وبال
A	वर्क	a leaf of a book, gold or silver leaf	ورق
PH	वर्गलाना	to entice, to mislead	ورغلانا

P	वर्जिश	athletic exercise	ورزش
P	वरना	otherwise or else	ورنه
A	वरम	an inflammation	ورم
A	वल्द	son	ولد
A	वलवला	a gush of passion, fervour	ولوله
A	वलायत	guardianship, a country, especially England	ولايت
A	वली	a lord, guardian, a saint	ولي
A	वली अहद	an heir apparent	ولي عهد
A	वल्लाह	by God	والله
A	वसफ	quality, worth, praise	وصف
A	वस्ल	union, sexual intercourse	وصل
A	वसीका	a document, government pension	وثيقه
A	वसीयत	a will	وصيت
A	वसीला	patronage, interest, means	وسيله
A	वसूल	realization, collection (of revenue)	وصول
A	वहम	fancy, superstition, doubt	وهم
A	वहमी	superstitious, suspicious	وهمي
A	वहशत	barbarism, madness	وحشت
A	वहशी	savage, cruel, barbarian	وحشي
A	वहाबी	a follower of the doctrines of an Arabian reformer, Muhammadanism	وهابي

A	वाकई	actual, real	واقعي
A	वाकेआ	an event, occurrence	واقع
A	वाकिफ	acquainted with, aware of, privy to	واقف
A	वाज	preaching	وعظ
A	वाजिब	due, binding, obligatory	واجب
P	वादा	promise	وعده
P	वापस	back, again	واپس
A	वारदात	occurrence, accidents incidents	واردت
A	वारिस	an heir	وارث
A	वाली	a ruler, governor	والی
P	वावैला	weeping and wailing	واويلا
A	वासिल बाकी	receipts and balances	واصل باقي
A	वास्ता	relation, business, concern	واسطه
A	वास्ते	for the sake of, on behalf of, in order to	واسطے
A	वाहियात	absurdity, nonsense	واهيات
A	वाही	a vagabond, vagarant	واهي
A	वाहीतबाही	nonsense, foul language	واهي تباهي
A	विरासत	inheritance, patrimony	وراثت
A	विसाल	meeting, union (of lovers)	وصال
A	वीरान	waste, desolate	ويران
A	शऊर (सहूर)	astuteness	شعور
A	शक	doubt	شک

P	शकर (सक्कर)	sugar	شکر
P	शकरकन्द	sweet potato	شکرقند
P	शकरपारा	a sweet	شکرپاره
A	शकल	form	شکل
A	शक्की	sceptical, suspicious	شکي
A	शख्स, सकस	a person, an individual	شخص
A	शगल	occupation, employment	شغل
A	शजरा	a geneaological tree, a field map	شجره
A	शतरंज	chess	شطرنج
A	शतरंजी	a carpet made of cotton	شطرنجي
P	शनाख्त	recognition	شناخت
P	शपशप	the noise made by a whip	شپ شپ
P	शफ़्तालू	a peach	شفتالو
AP	शफाखाना	an hospital	شفاخانه
P	शब्बो (गुलसब्बो)	the tuberose	شبو
P	शबेबरात(शबरात सुबरात)	the night of record on which men's lives and fortunes during the coming year are said to be registered in heaven	شب برات
A	शमला	the embroidered end of a turban	شمله
P	शमशेर	a sword	شمشير

A	शरह	explanation, commentary	شرح
A	शर्त	condition, term, proviso	شرط
A	शर्ती	provisional, lottery	شرطی
A	शर्बत	solution of sugar and water	شربت
P	शर्म	shame	شرم
P	शर्माशर्मी	through shame	شرما شرمي
P	शर्मिन्दगी	shamefacedness	شرمندگي
P	शर्मिन्दा	ashamed	شرمنده
A	शराकत	combination, partnership	شراکت
A	शराफत	nobility, gentlemanliness	شرافت
A	शरारत	mischief, wickedness	شرارت
A	शराब	spirits	شراب
A	शरीक	joint, a member of a community	شریک
A	शरीफ	noble, highborn	شریف
A	शराबखाना	a public house	شرابخانه
A	शराबी	a drunkard	شرابي
A	शरीफा	custard apple	شریفه
P	शराबोर	drenched	شرابور
P	शलगम	a turnip	شلغم
P	शह	a king, a check to the king (chess)	شه
P	शहबाला	the companion of a bridegroom	شهبالا
P	शहजोर	powerful	شهزور

P	शहतीर	a beam	شہتیر
P	शहतूत	mulberry	شہتوت
P	शहद	honey	شہد
P	शहनशाह	an emperor	شہنشاہ
P	शहनशाही	imperial	شہنشاہي
A	शहना	a watchman	شحنه
P	शहनाई	a musical pipe	شہنائي
P	शहमात	checkmate	شہمات
P	शहर	a city, town	شہر
A	शहवत	lust	شہوت
A	शहादत	evidence, martyrdom	شہادت
A	शहीद	a martyr	شہید
A	शाइर	a poet	شاعر
A	शाइरी	the art of poetry	شاعري
P	शाख	a branch of a family or a tree	شاخ
P	शागिर्द	a pupil, an apprentice, a disciple	شاگرد
A	शातिर	smart	شاطر
P	शादी	marriage	شادي
A	शान	lustre, radiance	شان
P	शाबाश	bravo	شاباش
P	शाम	evening	شام
A	शामत	ill-luck. adversity	شامت
P	शामयाना	a canopy	شاميانه

A	शामिल	included, including	شامل
P	शायद	perhaps, probably	شايد
P	शाल	a shawl	شال
P	शाह	a king	شاه
P	शाहजादा	a prince	شاه زاده
P	शाहजादी	a princess	شاه زادي
P	शाहाना	royal, a wedding dress, an evening song	شاهانه
P	शाही	royal, kingly	شاهي
P	शिकस्त	defeat	شكست
A	शिकायत	a complaint, illness	شكايت
P	शिकार	hunting, booty	شكار
P	शिकारी	a sportsman	شكاري
P	शिकंजा	a bookbinder's press, a clamp	شكنجه
P	शिगाफ	split, crack	شگاف
P	शिताब	quickly, directly	شتاب
P	शिताबी	haste, speed	شتابي
A	शिद्दत	severity	شدت
A	शीया, शिया	a sect of Musalmans	شيعه
P	शीरीनी (सिन्नी)	sweets, an offering of sweets	شيريني
P	शीरीं	sweet, honeyed	شيرين
P	शीरा	syrup, juice	شيره
P	शीशा	glass, a mirror, a country made large bottle	شيشه

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

P	शीशाबाशा	delicate, tender	شیشه باشه
P	शुक्राना	a present paid to a pleader	شکرانا
A	शुक्र	thanks, gratitude	ر
A	शुक्रगुजार	grateful	شکرگذار
A	शुक्रगुजारी	gratefulness	شکرگذاري
P	शुगून	an omen	شکون
P	शुतुर	a camel	شتر
P	शुदबुद	a little knowledge	شدبد
A	शुभा	uncertainty, suspense, suspicion	شبهه
P	शुमार	calculation, counting, amount	شمار
	शुमारी (मर्दुम शुमारी)	counting, census	مردم شماري
A	शुरू	beginning	شروع
A	शेखचिल्ली	a traditionary jester, a fool	شیخ چلي
A	शेखी	vanity, boast	شیخي
P	शेर	a tiger	شیر
A	शेर	poetry	شعر
P	शेरनी	tigress	شیرني
A	शैतान	wicked, satan	شیطان
A	शैतानी	devilish	شیطاني
P	शैदा	a lover, a madman	شیدا
P	शोख	wanton, bold	شوخ

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P	शोब	wash	شوب
P	शोर	outcry, clamour	شور
P	शोरबा	broth, soup	شوربا
P	शोरा	saltpetre, nitre	شورا
P	शोरेपुश्त	unruly	شوره پشت
A	शोहरत	celebrity	شهرت
A	शौक	pleasure, fancy, taste	شوق
P	शौहर	husband	شوهر
A	सक्का	a water-carrier	سقه
A	सकोरा	a small earthen cup	سکوره
P	सखी	a liberal person	سخي
P	सखुन	speech	سخن
P	सख्त	hardy, difficult, obdurate, strict, severe	سخت
P	सख्ती	hardness, rigidity, strictness	سختي
A	सदर, सद्र	principal, headquarter, president, a military court	صدر
A	सदर आला	a subordinate judge	صدر عالی
AP	सदका	propiatory offerings to avert sickness, alms for pious uses	صدقه
A	सदमा	a blow	صدمه
A	सदरी	a jacket, a waistcoat	صدري
A	सई	effort, attempt, exertion	سعي

P	सजा	punishment, correction	سزا
P	सजायाफ़्ता	an old offender	سزا يافته
P	सजावार	liable, deserving, worthy	سزاوار
A	सज्जादानशीन	any religious ascetic of the Mahomedan faith	سجاده نشين
A	सतर	a row, lines for writing	سطر
A	सतह	surface	سطح
A	सदा	voice, sound, tone, echo	صدا
A	सदाकत	truthfulness	صداقت
A	सदी	a century	صدي
A	सनअत	art, skill	صنعت
A	सनद	a patent, grant or charter	سند
A	सनम	an idol, a sweetheart	صنم
A	सन्	a year, era	سنه
A	सन्दल	sandal wood	صندل
A	सन्दली	light yellow, of the colour of sandal wood	صندلي
A	सन्दूकचा	a small box, chest	صندوقچه
A	सन्दूकची	fem. of the sanduqcha	صندوقچي
A	सफर	travel, journey	سفر
A	सफरी	provisions for a journey, guava	سفري
A	सफा	clean	صفا
A	सफा	a page	صفحه
A	सफाई	cleanliness	صفائي

P	सफेद	white	سفید
P	सफेदा	white lead	سفیده
P	सफेदी	white-wash	سفیدي
A	सबक	a lesson	سبق
A	सबब	cause, ground, means	سبب
A	सबील	mode, manner, road, water or other drinks distributed during the festival of Muharram	سبیل
A	सबूत	proof	ثبوت
P	सब्ज	green, unripe	سبز
P	सब्जक	a jay	سبزک
P	सब्जा	green, bhang	سبزه
P	सब्जी	greenness, vegetable	سبزي
A	सब्र	patience	صبر
P	समन्द	a high beared horse	سمند
A	समन	summons	ثمن
A	समा	hearing, music, singing	سماع
A	समाअत	hearing of a suit, the sense of hearing	سماعت
P	समोसा	a small three cornered pastry	سموسه
P	सर	a head, chief	سر
A	सरअञ्जाम	materials, preparations	سرانجام
P	सरकश	refractory, disloyal	سرکش

P	सरकार	master, chief, government	سرکار
P	सरखत	a receipt or an agreement	سرخط
P	सरगना	a chief, especially of offenders	سرغنه
P	सरताज	a chief, lord	سرتاج
P	सर्दा	a superior musk melon brought from Kabul	سردا
P	सर्दार	a headman, a nobleman	سردار
P	सर्दी	catarrh	سردي
P	सरनाम	well-known, famous	سر نام
A	सरपरस्त	a patron	سرپرست
A	सरपोश	a lid	سرپوش
A	सर्फ	cost	صرف
A	सर्फा	economy, cost	صرفه
P	सरबराह	management, a manager	سربراه
P	सरमाया	materials, capital	سرمایه
A	सरसब्ज	verdant, flourishing	سرسبز
P	सरसाम	delirium	سرسام
P	सराचा, सरचा	a long bamboo, a tall man	سراچه
A	सराफ	a money changer	صراف
A	सराफा	banking, the money market, exchange	صرافه
A	सराफी	the discount on exchange of coins	صرافی

A	सराय	an inn	سرائے
P	सरासर	wholly	سراسر
P	सरासरी	a rough estimate, summary	سراسري
A	सरीहन	expressly	صريحاً
A	सरूर	pleasure, joy, slight intoxication	سرور
P	सरे आम	publicly	سر عام
P	सरे इजलास	in court	سر اجلاس
P	सरे शाम	early in the evening	سرشام
P	सरेस	glue	سريش
P	सरोकार	business, concern	سروكار
P	सरोद	a kind of guitar with catgut strings	سرود
A	सलाम	salutation	سلام
A	सलाम अलैकुम	peace with you, good morning	سلام عليك
A	सलामत	safe, well	سلامت
A	सलामती	protection	سلامتي
A	सलाह	counsel, advice	صلح
A	सलाहो मशवरा	advice and counsel	صلح مشورا
A	सलीका	knack, observance of the rules of etiquette	سليقه
A	सलीस	simple, easy	سليس
A	सवाब	a virtuous or religious act	ثواب

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
संस्कृति मंत्रालय · भारत सरकार

A	सवार	a rider, drink	سوار
P	सवारी	a rider, a vehicle	سواري
A	सवाल	a query, petition, request a sum, a problem	سوال
A	सहन	a courtyard	صحن
A	सहनक (सनाकी)	a small earthen dish	صحنک
P	सहम	fear, dread	سهم
A	सहल	easy	سهل
A	सही	correct, perfect, valid	صحي
A	सहूलत-सहूलियत	ease, facility	سهولت
A	साइत	a moment	ساعت
A	साईस	a groom	سائس
A	स्याहा	an account book	سياها
A	स्याही	ink, blacking	سياهي
P	साँ	like	سان
A	साकिन	an inhabitant	ساكن
A	साकी	a cup-bearer	ساقي
P	साज	maker, harness. musical instruments, concord	ساز
P	साजबाज	apparatus, ornaments, harmony	ساز باز
P	साजिश	conspiracy	سازش
P	सादगी	simplicity, frankness	سادگي
P	सादा	white, simple, frank	ساده
P	सादा लौ	a simpleton, fool	ساده لو

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते · संस्कृति मंत्रालय · भारत सरकार

CSL

A	सानी	peer, equal	ثاني
A	साफ	clear	صاف
A	साबन, साबुन	soap	صابن
A	साबिक	former, past	سابق
A	साबिका	dealing, correspondence, intercourse	سابقه
A	साबित	sound, firm, entire, proved	ثابت
P	सामान	things, arrangements, preparations, sign, token	سامان
P	सायबान	a sunshade, a thatched roof	سايبان
A	सायर	octroi	ساير
P	साया	shelter, protection, a petticoat, the influence of an evil spirit	سايه
P	सायेदार	shady	سايه دار
P	साल	a year	سال
P	सालगिरह	birthday	سال گره
P	सालाना	annual	سالانه
P	सालार	a general or commander-in-chief, a brother-in-law	سالار
A	सालिस	an arbitrator, assessor	ثالث
A	साहिब, साहेब	husband, God, king, governor, a gentleman, master, Europeans	صاحب

AP	साहिबजादा	a young master, your son	صاحب زادہ
A	साहिबान	gentleman	صاحبان
A	सिक्का	a royal signet, current coin	سکہ
P	सिकंजबीन	vinegar mixed with sugar	سکنجبین
A	सिजदा	kneeling and touching	سجدہ
P	सितम	tyranny	ستم
P	सितमगर, सितमगार	tyrant, oppressor	ستم گر - ستم گار
P	सितार	a guitar with three strings	ستار
P	सितारा	a star	ستارہ
A	सिन	year, age	سن
P	सिपर	a shield	سپر
P	सिपहसालार	commander-in-chief	سپاہسالار
P	सिपाह	soldiers, army	سپاہ
P	सिपाही	an Indian soldier, a peon	سپاهي
A	सिफत	quality	صفت
A	सिफर	cypher	صفر
P	सिफारिश	recommendation, intercession, influence, interest	سفارش
P	सिफारिशी खत	a letter of introduction	سفارشي خط
P	सिमाही-सेमाही	quarterly	سماهي
A	सियाह, स्याह	black, dark	سیاہ
P	सिरका	vinegar	سرکہ
A	सिर्फ	merely	صرف
P	सिरिश्ता	usage, rites, department	سرشتہ

A	सिरोसाफ, सरोसाफ	a kind of muslin	سریصاف
A	सिलसिला	a chain, series	سلسله
A	सिलाह	weapons, arms	سلاح
A	सिलाहखाना	an arsenal	سلاح خانه
A	सिवा, सिवाय	besides, since, except	سوا سوائے
A	सिवाई	additional income over and above the ordinary rents	سوائي
P	सीख	a skewer, a long thin piece of metal	سینک
A	सीगा	section, department	صیغه
P	सीना	the chest	سینه
A	सुद्दा	hardened excrement	سده
A	सुन्नत	any obligatory religious ceremony such as circumcision	سنت
P	सुपुर्द	delivery, charge	سپرد
P	सुपुर्दगी	commitment, charge, surrender	سپردگي
A	सुफ्फ	powder	سفوف
A	सुबह	morning, dawn	صبح
P	सुबुक	delicate, trifling	سبک
P	सुम	a hoof (of a horse)	سم
T	सुराग	trace, track, clue	سراغ
A	सुराही	a goblet	صراحي
P	सुर्ख	red, a ghugchi	سرخ

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार
सत्यमेव जयते
CSL

P	सुर्खरू	successful	سرخ رو
P	सुर्खाब	the chakwa or Brahmani fowl	سرخاب
P	सुर्खी	redness	سرخي
P	सुर्मा	antimony powder	سرمه
P	सुलफा	little balls of tobacco smoked in a huqqa without the intervention of a tile	سلفه
A	सुलतान	a sovereign	سلطان
A	सुलह	peace, truce, reconciliation	صلح
A	सुलहकुल	friends with all	صلحكل
A	सुलूक	behaviour	سلوك
P	सुस्त	loose, slack, weak	سست
P	सुस्ती	laziness, impotence	سستي
P	सूद	profit, gain, interest	سود
P	सूदी	lent or borrowed at interest	سودي
A	सूफी	a peculiar sect of muslim devotees	صوفي
A	सूबा	a province	صوبه
A	सूरत	face, features	صورت
P	सूराख	an eyelet, a perforation bore	سوراخ
P	सेब, सेव	an apple	سيب
A	सेहत	health, soundness	صحت

A	सैयद	a descendant of Husain the grandson of Muhammad, a class of Muhammadans	سید
A	सैर	perambulation, tour, walk	سیر
AP	सैलाब	flood, inundation	سیلاب
P	सोखता	blotter	سوخته
P	सोजनी (सुजनी)	a quilted cloth used as a carpet	سوزني
P	सोजाक, सूजाक	gonorrhœa	سوزاک
P	सोजिश	inflammation	سوزش
P	सोयम	third	سویم
A	सोहबत	company, society	صحبت
P	सौगन्द	oath	سوگند
T	सौगात	a present	سوغات
T	सौगाती	rare, choice, fit for a present	سوغاتي
P	सौदा	goods, marketting, purchase	سودا
P	सौदा	madness, insanity	سودا
P	सौदागर	a merchant	سوداگر
P	सौदागरी	trade, business	سوداگري
P	संग	a stone, weight	سنگ
P	संगीन	grave, serious	سنگین

P	संजाफ	border, hem	سنجاف
P	संजीदगी	gravity, solemnity	سنجيدگي
P	संजीदा	solemn	سنجيده
A	हक	just, right, true	حق
A	हकाकत	the facts, the merits	حقيقت
A	हकीकी	genuine, real, true	حقيقي
A	हकीम	a philosopher, a physician, a learned man	حكيم
A	हकीमी	medical	حكيمي
A	हकीर	contemptible, vile	حقير
A	हज	the pilgrimage to Mecca	حج
A	हजम	digestion, embezzlemant	هضم
A	हजामत	shaving, a shave	حجامت
P	हजार	a thousand	هزار
A	हज्जाम	a barber	حجام
A	हजो	a satire, infamy, disrepute	هجو
A	हतक	defamation	هتك
A	हत्तुलइमकान	as far as lies in one's power	حتى الامكان
A	हद, हद्द	boundary, limit, term the utmost point or degree	حد
A	हदीस	the traditional sayings and doings	حديث

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार · सत्यमेव जयते

CSL

A	हब्बा	a grain, shell, tittle	حبه
A	हब्श, हबश	Abyssinia or Etheopia	حبش
A	हबशी	an African, an Abyssianian	حبشي
P	हमउम्र	of the same age	هم عمر
P	हमदर्द	sympathetic	همدرد
P	हमदर्दी	sympathy	همدردي
P	हमराह	with, together	همراه
A	हमल	pregnancy, the child in the womb	حمل
A	हमला	assault, invasion, attack	حمله
P	हमवार	level, even	هموار
A	हमेल, हियाल	necklaee	حمايل
P	हमेशा	always	هميشه
A	हम्माम	a Turkish bath	حمام
A	हम्माल	a porter	حمال
P	हमसिन	of the same age	هم سن
P	हमसाया	a neighbour	همسايه
P	हमा शुमा	we and you, everybody	هما شما
A	हया	shame, decency, modesty	حيا
P	हर	every, each	هر
P	हरचन्द	howmuchsoever, howsoever	هرچند
A	हरबा	an offensive weapon, arms	حربه
A	हराम	illegitimate, adultry	حرام

AP	हरामखोर	one who does not perform the task for which he is paid	حرام خور
AP	हरामजादा	illegitimate, bastard, a rascal, villain	حرام زاده
AP	हरामजदगी	roguery, villainy	حرام زدگي
A	हरामी	a bastard	حرامي
A	हरारत	heat, warmth, slight fever	حرارت
A	हरीफ	a rival, an opponent	حريف
A	हरीरा, हरेरा	a caudle of suji, sugar, milk and water, aniseed and cardamums	حريره
A	हर्कत, हरकत	motion, hindrance, opposition	حركت
A	हर्फ	a letter, a particle, handwriting	حرف
A	हर्गिज	ever, always	هرگز
A	हर्ज	an interruption	هرج
AP	हर्जाना	damage, compensation, demurrage	هرجانه
A	हल	solution, working of a sum	حل
A	हलक	the throat	حلق
A	हलका	a circle, a boundary which includes the lands and dwellings of a village	حلقه

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A	हलकान	worried, harassed	هلكان
A	हलाल	lawful to eat, lawfully earned	حلال
AP	हलालखोर	one whose earnings are legitimate, a sweeper	حلال خور
A	हलफ	an oath	حلف
A	हलवा	a sweet made of flour, ghee &c.	حلوا
A	हलवाई	a confectioner	حلوائي
A	हवलदार	an Indian cavalry officer	حولدار
A	हवस	lust	هوس
A	हवा	wind, air	هوا
A	हवाला	reference	حواله
A	हवालात	a lock-up	حوالات
A	हवास	the senses	حواس
A	हवेली	a big house built of brick or stone	حويلي
A	हव्वा	Eve, the mother of mankind	حوا
A	हसद	envy	حسد
A	हस्ब	agreeably to, according to	حسب
P	हस्ती	existence	هستي
A	हाकिम	an official, one empowered with authority	حاكم
A	हाकिमाना	judicial, official	حاكمانه
A	हाकिमी	sway, government	حاكمي

CSL

A	हाजत	requirement, a lock-up, a call of nature	حاجت
A	हाजिम	digestive	حاضم
A	हाजिमा	digestion	هاضمه
A	हाजिर	present	حاضر
A	हाजिरी	attendance, presence	حاضري
A	हाजी	one who has made pilgrimage to Mecca	حاجي
A	हातिम	the name of an Arab chief famous for his liberality, liberal	حاتم
A	हादसा	misfortune, an accident	حادثه
A	हाफिज	a guardian, keeper	حافظ
A	हाफिजा	memory	حافظه
A	हामी	supporter, patron	حامي
A	हाल	condition, state, current, now passing	حال
A	हालत	circumstances, condition	حالت
A	हावी	getting the upper hand, all in all	حاري
A	हाशिया	border, margin	حاشيه
A	हासिल	proceeds, produce	حاصل
A	हिकमत	art, ingenuity, frugality the function of a physician	حكمت
A	हिकायत	a story, romance	حكايت

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A	हिकारत	contempt, scorn	حقارت
A	हिफ्ज, हिज्ञ	by heart	حفظ
A	हिफाजत	protection, security	حفاظت
A	हिदायत	instruction, injunction	هدايت
A	हिना	the Indian myrtle	حنا
P	हिन्दसा	figure, number	هندسه
A	हिबा	a gift, grant	هبه
P	हिमयानी	a purse	هميانى
A	हिमाकत	stupidity, folly	حماقت
A	हिमायत	protection, support, defence	حمايت
A	हिमायती	a protector, guardian	حمايتى
A	हिम्मत	spirit, enterprise, courage	همت
A	हिरमजी	a red earth used in painting doors	هرمزى
P	हिरास, हिर्स	fear, disappointment	هراس
A	हिरासत	custody, guard, change	حراست
A	हिसाब	accounts, calculation, arithmetic	حساب
A	हिसाबी	an accountant, belonging to accounts	حسابى
A	हिस्सा	a share, dividend	حصه
A	हीला	pretext, fraud	حيله
A	हुक्का	the pipe in which tobacco is smoked	حقه

A	हुक्म, हुकम, हुकुम	order, an injunction, leave, license, decision	حکم
A	हुकूमत	power, sway, rule	حکومت
A	हुजूम	a mob, crowd	هجوم
A	हुजूर	the presence, of a superior	حضور
A	हुजूरी	an attendant	حضوري
A	हुज्जत	disputation, altercation	حجت
A	हुज्जती	argumentative, contentions	حجتي
P	हुनर	skill	هنر
A	हुर्मत	reputation, respect, modesty	حرمت
A	हुलिया	personal appearance, a description of a person	حليه
P	हुश	the sound made in driving away birds &c.	هش
A	हुसूल	issue, exaction	حصول
A	हुस्न	beauty, loveliness, elegance	حسن
A	हूर	a black-eyed virgin of paradise	حور
A	हैजा	cholera	هيضه
A	हैरान	worried, perplexed, at a loss	حيران

A	हैरानी	distress, worry, confusion	حيراني
A	हैवान	a brute or irrational animal a fool	حيوان
A	हैसियत	capacity, ability, means resources	حيثيت
P	होश	sense, descretion	هوش
P	होशियार, हुशियार	conscious, knowing, awake	هوشيار
P	होशियारी	cleverness	هوشياري
A	हौज	a reservoir, cistern	حوض
A	हौसला	ambition, courage, spirit	حوصله
A	हौल	terror, horror	هول
A	हौलदिल	palpitation	هول دل
AP	हौलनाक	dreadful, horried	هولناک
P	हंगामा	tumult, disturbance	هنگامه

INDEX

Ābrū 48
Āftāb 48
Āgah, Bāqar 43
Aibak,Qutb-ud-din 7
Akbar, Emperor 19, 29, 30, 33, 36, 40, 76,
Ālamgīr 48
Alaptagin, Turk 4
Al-Beruni, Muhammad bin 4
Allah-ud-din Khilji 25
Amarsinha 19
Amir 56
Ammam, Mir 39
Ārzu, Khan 49
Āsaf-ud-dowla, Nawab 50
Ātish 43, 89
Attār, Khwaja Farid-ud-din 67
Aurangzeb 33, 48, 66
Azād, Shams-ul-ulema Maulānā Muhammad Husain 10, 35, 46
Bābāe Rekhtā 48
Barzor, Hakim 68
Bhikharidās 34
Bhūshan 25
Biharī or Biharilal 25
Bīrbar or Bīrbal 29. 30
Blochmann, Professor 36
Chand or Chand Bardāi 20, 21, 24
Dāgh 54, 55, 59
Dāhir 2
Dārā or Dārā Shikoh 66
Deviprasad, Munshi, Munsif 36
Durranī, Ahmad Shah 3, 49
Faizī 48
Fallan 35
Fazl, Abul 48
Firdousi 4
Gang 25, 33, 34, 92
Ghālib, 56, 57, 58, 60
Ghorī, Shihab-ud-din Muhammad 7, 21
Gilchrist, Captn. 39
Girdhar Kavirāi 98
Goyā 54
Gulshan, Shekh Said Ullāh 48
Gustāsp, Shah of Persia 3
Hāfiz 70
Hālī, Maulānā 81
Hārun-ul-Rashīd 1
Hasan, Mir 50
Hātam Shah 48, 49
Hemachandra 14
Inshā Allah Khān, Syad 47, 52, 100
Jagatsinha, Raja of Jaipur, 24
Jahangir 19
Jaisī, Malik Muhammad 15, 71, 72, 92
Jaisinha, Raja of Āmer-Jaipur 24
Jālinūs 68
Jāmi, Maulana 9
Jān Jānān, Mirza Mazhar 50
Jarham-bin-Tai 2
Jaswantsinha, Maharaja of Jodhpur 24
Junaid 65
Juraat, Qalandar Bakhsh 50
Kabir 25, 29, 40, 42, 48, 95
Kesavadās 14, 15
Khānekhānā, Nawab Abdur Rahīm 19, 30, 31, 32, 33
Khayyām, Umar 69
Khusro, Amir 25, 26, 27, 28, 30, 31, 37, 40, 47, 48, 69, 71
Khusro, Shah of Iran 61
Lakshmansinha, Raja 45
Lallūlālji 16

Lodi, Sikandar 42
Maheshprasad, Munshi, Maulavi-Fazil, 68
Mahmud (of Ghazni) 4
Maki, Umar-bin-Usmān 64, 65
Malaviya, Pandit Madan Mohan, 88
Māmun-ul-Rashīd 2
Manjhan 71
Mansūr 65, 66, 69
Masūdi 68
Mīr 43, 54
Mubārak 25
Muhammad Shāh 51
Muhammad, Noor 71
Nadir Shah 3, 49
Nāji 48, 89
Naosherwān, Khusro 68, 69
Nānak 25, 29, 40
Narhari Kavi 4
Naunidhrāī, Munshi 42, 47
Nazīr, Mir Wali Muhammad Akbarābādi 76, 78
Nigam, Munshi Dayanarayan 98
Nuri, Shuja-ud-din 47
Padmākar Kavi 24, 25
Pajnes, 25
Plato, 68
Pratap Sinha, Maharana of Chittor, 19
Prithviraj 21
Prithviraj Rathor 19
Qāsim, Muhammad bin 2
Qasim Shah 71
Qutb Shah, Sultan Abul Husen 48
Qutb Shah, Quli, of Golkunda 48
Qutb Shah, Abdullah 48
Qutban Shekh 71
Rahim, see Khānekhānā
Rajsinha, Rajā of Bikaner, 19
Rāmānujā or Sri Rāmānujāchārya 64
Raskhān 25, 32
Raslīn 25
Reza Shah Pahlavi 9
Rumi, Maulana Jalāl-ud-dīn 67, 68, 70
Saādat Ali Khan, Nawab of Lucknow, 47, 96
Sanai, Hakīm 67
Sarmad 66, 67, 69
Sarwari, Muhammad Abdul Qadir 43
Saud, Ibn 61
Saudā, Mirza Muhammad Rafi 49, 50, 52, 53, 97
Shah Alam, Emperor of Delhi 47, 48, 49
Shah Jahan 33, 40, 66
Shibli, Manlama 69, 81
Sital, 95
Sivaprasad, Raja C.S.I., 100
Soz, Mir, 50
Subuktgin, 4
Tagore, Rabindranath, 3
Taqi, Mir, 49
Todarmal, Raja 36, 37
Tulsî or Tulsidas 14, 15, 25, 27, 34, 92
Usman 71
Usuf 54, 61, 62
Vajpeyi, Chandrashekhar 37
Vararuchi 14
Vyasji or Vyas 3, 59
Wali, Shams Wali Ullāh 40, 48, 51
Yāqub, Hazrat 62
Yehia, Fazl-bin 1
Zafar 97
Zauq 94, 97, 98
Zoroaster 3

KB

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
CSL 213

BIBLIOGRAPHY

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